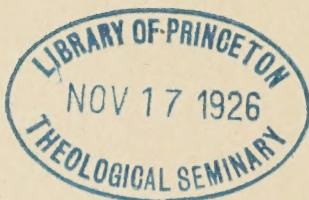

THE MIRACLE OF THE AGES

BY
GEORGE RUTLEDGE



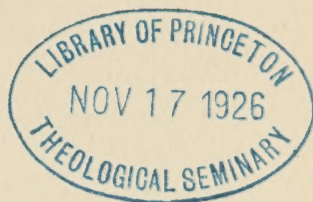
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The miracle of the ages

THE MIRACLE OF THE AGES



BY
GEORGE P. RUTLEDGE

Author of "The Pledge in Sermon," "Pushing the World Along," Etc.



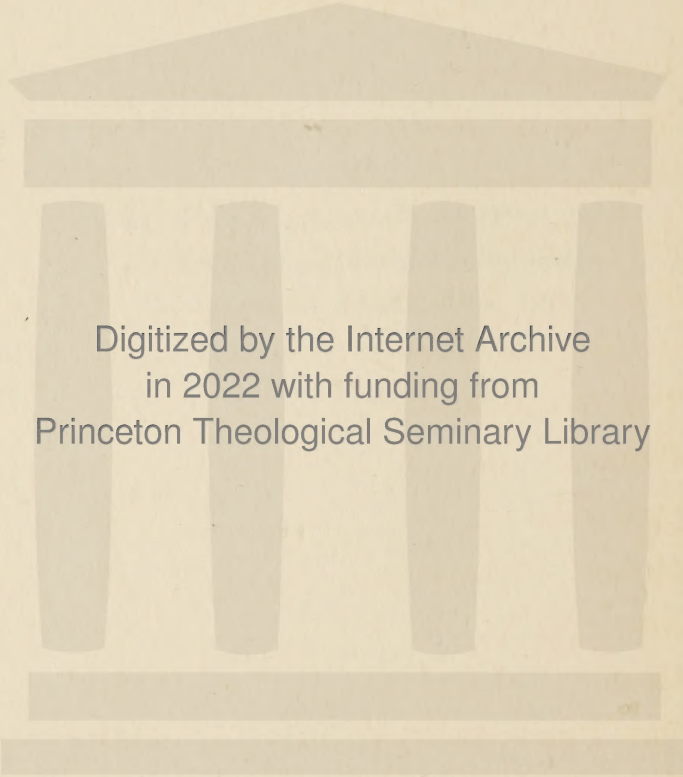
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TO

My youngest daughter, Carol, who
traveled with me three summers
and sang "Rock of Ages" at
the close of my lecture,
this book is loving-
ly dedicated.



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INTRODUCTION

WHY this book?

Some books are planned; others just happen, if it may be said that anything happens. The volume hereby introduced is not the result of sudden inspiration, nor is it the realization of a long-cherished dream. It is a development, not originally anticipated. It was practically thought out before it was thought of as a distinct publication.

The subject herein treated was briefly touched upon in a sermon delivered in 1914 from the pulpit of the Broad Street Church of Christ, Columbus, O. In 1916 that sermon appeared as a chapter in the book entitled, "Pushing the World Along."

In later years, the sermon, worked over and changed into an "address," was delivered on numerous occasions

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—county and district church conventions, church dedications, etc.

Several years ago, a gentleman at a convention suggested that the address should be put in lecture form and delivered throughout the country. No special immediate consideration was given the matter. Nevertheless, it lingered and was an occasional flitting dream.

In 1922, a meeting for men only was announced for the Richmond Street Christian Church, Cincinnati, O. The old sermon-address was reconstructed and delivered to an audience of something like seven hundred. The speech upon that occasion received considerable local attention, and, for the first time, it was referred to as a lecture.

Soon thereafter requests for the "Deity of Jesus Lecture," as it was called, came from various places. The lecture was then prepared for "general delivery," and arrangements were made to itinerate it. During the three years that followed, it was heard prac-

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tically throughout the country east of the Rocky Mountains—as far north as South Dakota and Maine, and as far south as Miami and San Antonio.

The lecture was delivered in churches, court-houses, theaters, Y. M. C. A. halls, tabernacles, chautauqua sheds and tents, Masonic and Oddfellows and Knights of Pythias halls, coliseums, public-school and chamber of commerce auditoriums, and in the open air.

A number of the largest auditoriums were secured for this lecture. The Masonic Auditorium, Cleveland, O.; the Forum, Wichita, Kan.; Beethoven Hall, San Antonio, Tex.; the Coliseum, Toledo, O.; the Masonic Temple, Trenton, N. J.; the Town Hall, Canton, O.; the Coliseum, Dallas, Tex.; the Y. M. C. A. Auditorium, Newark, N. J., and Ryman Hall, Nashville, Tenn.—these assembly-places are readily recalled.

The following are some of the churches in which the lecture was delivered: People's Auditorium (First

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Baptist Church), St. Paul, Minn.; the First Methodist Church, Racine, Wis.; the Capitol Hill Christian Church, Des Moines, Ia.; the Central Christian Church, Hammond, Ind.; the First Presbyterian Church, Gary, Ind.; the Central Methodist Church, Terre Haute, Ind.; the First Baptist Church, Newark, O.; the First Methodist Church, North Long Branch, N. J., and the First Christian Church, Miami, Fla.

The dates were usually arranged by a competent advance agent, and, with but few exceptions, the audiences were large. In many places I faced capacity audiences—Wichita, Miami and San Antonio, for examples. In some cities people were turned away in large numbers—it was reported that at Castle Hall, Detroit, Mich., as many were turned away as were admitted. Some of the shed meetings were said to have been the largest known in the communities for many years—one of these was held in the park at Wabash, Ind.

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The local press almost everywhere was exceedingly cordial—announcing the lecture generously and quoting it liberally. A St. Paul paper gave its readers almost the entire speech. (It may be added that *The Lookout*, of Cincinnati, O., reproduced the St. Paul publication.)

The lecture was not always received in good humor by ministers. An occasional minister, known for his liberal tendencies, appeared to regard the meeting in his town as a personal insult—deliberately planned to interfere with his pulpit work. Now and then a minister refused to attend the meeting. One was reported to have stated, without mincing matters, that he did not care to hear “such stuff” as he had been told the lecture contained. Another, who heard the lecture, was reported to have referred to it as “a conglomeration of unsophisticated riff-raff.” It struck me then, and still strikes me, that his estimate of my mentality was not very flattering.

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Also, a preacher who did not deem it worth while to attend the meeting went so far as to burden his sermon with extended reference to it the following Sunday. The major part of his criticism, however, was hurled at the school board for having permitted the lecture in the high-school auditorium. I have often wondered whether or not my lecture sent that unfortunate school board to politicallimbo. Sometimes ministers presented themselves "front" at the close of the meeting to engage the tired, perspiring lecturer in argument—and the argument usually ensued. It is no more than fair to add that a large majority of the ministers supported the lecture magnanimously—announcing it from their pulpits, and otherwise promoting it. Frequently, especially in the towns, the platform was filled with local ministers, and they almost invariably expressed satisfaction with the discourse.

The laity, generally, was enthusiastic in both greetings and expressions.

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The hearty handshake and word of commendation upon the part of hundreds, whose names were not learned, linger as treasured memories.

A judge who presided at the Newark (N. J.) meeting stated that, in his opinion, the lecture should be put into book form. Moreover, this suggestion was made repeatedly by sympathetic ministers. Finally, a friend, who has ever manifested an abiding interest in things fundamental, made the publication possible. As a result of it all, the sermon which became an address, and then a lecture, is now a book.

Should some of my former auditors read this volume, they will note that each subject touched upon in the speech has been elaborated into a chapter. The book is the lecture enlarged.

The reader will discover, as did the auditor, that in the discussion no attempt has been made at a display of scholarship. There are two reasons for this. First, I do not regard myself as an academic expert along any line,

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nor have I ever felt inclined to pose as a scholar—either conservative or liberal. Second, my reading—which has been constant, and hence not extremely limited—has led me to conclude that many books, especially theological works, are too much burdened with “deep thinking” and with terms and phrases not familiar to the public to accomplish the greater mission. When the average reader is driven to the necessity of consulting a reference library every few minutes to find out what his author is trying to say, he usually loses interest and sleepily lays the book aside. Jesus talked about the fundamentals. Yet He used the language of common speech and illustrated the truths He uttered with things commonly understood. Perhaps that was one reason why the common people heard Him gladly.

Nothing is more important when preparing sermons or lectures, or when writing articles or books, than the proper selection of terms—especially

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names or designations. My embarrassment upon numerous occasions has resulted from careless introductions. Ministers, as well as laymen, have introduced me to lecture on "The Deity of Christ." At one place I was introduced by a banker of local distinction to lecture on "The Deity of the Son of God"! This looks absurd in print, and it must have appeared absurd to many in that audience. But the phrase, "The Deity of the Son of God," is no more out of keeping with exactness than is the phrase, "The Deity of Christ"—which is sometimes seen in published article and in book, and frequently heard in sermon. The critics have debated practically everything between the lids of the Bible, and in numerous particulars they have changed the popular viewpoint. It is generally conceded, however, and doubtless will ever be, that the Hebrew word for *Messiah* corresponds in the Greek of the New Testament to the word translated *Christ*, or,

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more properly, *the Christ*. As does *Messiah*, *the Christ* means *the Anointed of God*. One would never say "The Deity of God." Exacting students might object to this parallelism, and by a process of needle-point reasoning they might affirm with a slight degree of plausibility that it is not academically put. Nevertheless, if by any method of reasoning Jesus of Nazareth is proven to be the Messiah, the Christ, the Anointed of God, or more than man, His oneness with God will have been sufficiently established to force recognition of His deity. Hence, in the discussion that follows the name, "Jesus," and never "Christ," will be employed to designate the One whom I hope to prove was, and is, more than man—the Christ, the Anointed of God, the Deity once manifest in the flesh. (It will be understood, of course, that this rule can not apply when historic reference or direct quotation is employed.)

AUTHOR.

METHOD OF REASONING

(Matt. 28:18.)

All power is given unto me in heaven and in earth.
—*Authorized Version.*

All authority hath been given unto me in heaven and on earth.—*American Revised Version.*

All authority in heaven and on earth hath been given unto me.—*Rotherham's Translation.*

Full authority in heaven and on the earth has been given to me.—*Goodspeed's Translation.*

Full authority has been given to me in heaven and on earth.—*Moffatt's Translation.*

All power in heaven and over the earth has been given to me.—*Weymouth's Translation.*

All power is given to me in heaven and in earth.
—*Douay Version.*

THIS announcement, attributed to one called Jesus of Nazareth, just prior to His ascension, is quoted merely as a starting-point. Owing to the character of the discussion this chapter introduces, it can not be logically submitted as proof of anything. I have said that the announcement quoted is

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“attributed to one called Jesus of Nazareth, just prior to His ascension,” because I can not now make a positive statement about Jesus, His utterances or His ascension. That Jesus lived can not at present be taken for granted. Hence, His ascension can not be taken for granted, nor can any utterances attributed to Him. The apparent irreverence of this position will fade from the reader’s mind as he proceeds. This thesis proposes to prove that Jesus lived, and still lives, and that He was, and is, more than man. But until the first part of the proposition shall have been substantiated, it can not be assumed that Jesus lived.

I never discuss, in public address or in print, things I know nothing about. And just here I am forced, by the task I have set myself, to temporarily adopt the agnostic’s “if.” If Jesus lived, and if there be a heaven, and if Jesus ascended into heaven, I know nothing about the authority He exercises there. Hence, the first part of

METHOD OF REASONING

the passage I have chosen for a starting-point is at once eliminated. I shall, however, contend that Jesus lived and that He has authority on earth. And in making this contention I shall appeal exclusively to things I know something about.

The usual sermon or lecture or book on the historicity or deity of Jesus—and especially His deity—appeals to, and in great measure rests its case upon, statements in the Bible. From my viewpoint, this method, which insists that the Bible contains the authentic word of God, is in this day of graded skepticism subject to adverse criticism—if not to censure and ridicule.

It may be that the man with whom one is reasoning regards the Bible as a bundle of improbable stories, and that to him it is, as a whole, a contemptible book which ought not to be permitted circulation. This is his privilege, and his sincerity, taken for granted, should be respected. Robert

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G. Ingersoll's sincerity was generally respected, mainly because he sacrificed much—including political emolument—upon what he called "the altar of conviction." He not only declined to accept the Bible as an inspired book, but he contended that the Bible should be either changed or suppressed. And men of Ingersoll's way of thinking are more numerous than one might suppose. Why quote the Bible to such an one? Before he will accept Bible statements as proof of anything, he must be convinced that the Bible is more than a human book. This would, of course, introduce another subject for discussion, and a tremendous one, and the difficulties of one's task would be greatly multiplied.

Perhaps one's auditor or reader is a self-styled "progressive thinker" who affirms, with an "I know-it-all" air, that the inspiration which gave us the Bible was what we now call "human genius," and that the Bible is therefore inspired just, and only, as

METHOD OF REASONING

Shakespeare and Milton are inspired. It has been said, and I think truthfully, that modernists are "long on affirmation, but short on argument." Women have been accused, doubtless falsely, of saying "because." The full-orbed modernist is not likely to even say "because"—he is usually content to say "it is." As a rule, he is generously equipped with history, memorized or surmised. Logic in his presentation of matters debatable is generally quite scarce, and frequently it is conspicuous for its entire absence. Modernists have been known to smile at and make witty remarks about the logic of the "old-timers." If the affirmation of a well-seasoned modernist is questioned, or if his reasoning by analogy does not convince one, his placid "I'm surprised" expression will, in all probability, plainly ask: "Where have you been all these years that you do not know the night of logic has gone—never to return?" He does not contend, as did Ingersoll, that the

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Bible ought to be scrapped. Instead, he talks and writes about the "valuations" of the Bible, and professes reverence for it. But to him the Bible is not a book of authority, because it is not inspired—and likewise because the real seat of authority is one's "inner consciousness." Why quote the Bible to him to prove anything? His supreme need is sufficient condescension to hear or read, with an open mind, a logical study on the integrity of the Bible.

All who accept the Bible as God's revelation to man must necessarily accept Jesus as a fact and recognize His deity. On the other hand, the man who regards the Bible as an uninspired book, and who doubts the historicity of Jesus, will look askance at quotations from the Bible to prove that Jesus lived. And likewise will the modernist who admits that Jesus lived, but denies His deity. The Bible is of no value in argument with the one upon the historicity of Jesus, nor is it of value

METHOD OF REASONING

in argument with the other upon the deity of Jesus.

I do not think any man's reverence for the Bible is more profound than mine. At first, with an open mind, and later sympathetically, I considered the modernistic position for a number of years—I even tried to preach it. And down to the present time I have read the modernistic books. I feel certain that I know the modern viewpoint respecting religious fundamentals. And the more I study the modernistic theories the stronger becomes my conviction that the Bible is God's medium of communication with man. What I am now about to do can not, therefore, be interpreted as an act of irreverence.

As I close this chapter, I close the Bible. As the discussion turns from phase to phase of the subjects handled, the Bible and the Gospels will, of course, be occasionally mentioned. And a bit of Scripture may, now and then, appear in direct quotation. But no appeal will be made to the Bible. So

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far as the argument is concerned, the Bible is now pushed aside—and it will be ignored as though it were not in existence.

“FACTS ARE FACTS”

NOW that the Bible is closed and can not be reopened until this discussion is concluded, the reader must not expect to do other than roam in the woods and fields of the secular sphere. He will, of course, find himself in corners that have been made religious by men; but his journey will be down through the modern centuries of the world's thought and life. Hence, my employment of the term “secular” to suggest the way on which he has started.

The question is: Can he, while pursuing the most sacred study known to man, find in the great secular world the birds of rich plumage and golden throat, the flowers of beautiful petal and sweet fragrance and the gushing springs his heart desires? I think he can. Otherwise, I would be guilty of

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extreme folly in volunteering my service as a temporary guide.

I might add that I think we all too frequently neglect the secular in our quest of things high and ennobling. The secular world has a bad side—made up of dishonesty, immorality and all things vulgar and crude. It also has a good side—inlaid with honesty, virtue and all things honorable and cultural. Every principle of righteousness has been planted in the secular world, there to express itself in the tree of life. The beauty of the ages has all been stored for human appropriation, and it flashes every day in the lives of people. The secular world is likewise eloquent with reliable and convincing testimony respecting Jesus of Nazareth and the claims of deity made for Him by His followers.

A guide frequently calls attention to things that are in some way familiar to those who follow him. Yet he sometimes points out features or characteristics that have not been carefully

“FACTS ARE FACTS”

studied by his company, and occasionally he announces something altogether new at least to some whom he conducts. The journey upon which we are starting is not exceeding long—I have cut off many miles by condensing the discussion to the fewest possible paragraphs. It is, however, rather a circuitous journey, but I think I know the way. I have given careful attention to the contents of each chapter, and I feel sure that readers with interrogation-points in their minds respecting historic incident and facts of art will find accuracy. It has been a joy to arrange the itineracy, and now, if I can in any way aid my company of readers in seeing and appropriating what is along the route, “the pleasure will all be mine.”

I trust that the reader, as he enters with me into this discussion, will not anticipate tedious translations and hair-splitting arguments. Should his anticipations be thus, he will be disappointed—and perhaps agreeably!

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The microscope is not my hobby. I revel in the midst of things that can be seen with the naked eye. I shall, therefore, be content to point out things that are on the surface—facts with which all are more or less familiar, and which none can question.

Facts may remain undiscovered, and they may be covered up; but they can be neither annihilated nor broken to pieces. Facts are as eternal and fixed as the stars.

Moreover, facts are stubborn things. They never have the politeness to bow themselves out when they are in the way. And a fact is an awful thing when it plants itself squarely in the path of a pet theory.

One can argue with a theory and enjoy it; but he can not argue with a fact. He can argue with a theory of light, but he can not argue with a ray of light—it is a fact which he must admit. He may have his own ideas about a theory of gravitation, and present them in a way fascinating to his

“FACTS ARE FACTS”

own mind and confusing to the mind of his listener; but the fact that an object thrown up must come down is outside the pale of debate.

I shall neither descend into the bowels of the earth nor ascend the pyramids of the skies in search of facts for this discussion. The facts I shall present to prove that Jesus lived are, of course, in history. The facts I need to support the proposition that Jesus was, and is, more than man are in the life of the world—seen with the human eye, heard by the human ear, felt in the human heart. And, bold as it may appear to say it, these facts are incontrovertible—no matter what the reasoning to account for them.

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WHY discuss the historicity of Jesus? This question may be in the mind of a reader who does not happen to know that Bauerism—a school of thought in Germany three-quarters of a century ago which regarded Jesus as a mythical figure, and which, after attracting meager attention, apparently passed—is now being revived in a way quite pronounced, and with a subtlety that is cause for alarm. I do not here intimate that we should entertain fears as to the permanent future and ultimate triumph of the Christian religion. However, the program of Christianity has been repeatedly retarded by the battles it has had to wage with infidelity. And, although we may not always be conscious of it, such a battle is now on—a battle in which it is difficult to lo-

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cate many professing Christians, and even some ministers of renown.

The New Theology, with which we are generally acquainted, does not deny the historicity of Jesus. But it entirely separates Jesus from the Christ. In its numerous discussions of Christology, it represents the Christ as purely a creation of human imagination. It is but a short step from the denial of the historicity of the Christ to the denial of the historicity of Jesus. Bruno Bauer and David Friedrich Strauss belonged originally to the same school. Bauer participated in the controversy occasioned by Strauss' "Life of Jesus," and his investigations ultimately led him to deny the historicity of Jesus. And thus great men are drifting to-day—satisfying themselves that the Christ is fictitious, then arriving at the conclusion that Jesus also is a fictitious product of the Christian religion which they claim Paul founded. Moreover, what we call "liberal theology" and "radical

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theology" are so closely related to each other—they have so much in common—that they are like twins, and it is often difficult to tell them apart. Changing the figure, they are like "two peas in a pod." Nor are they separated by other peas—they are as close together as two peas can be. Where "liberalism" ends and "radicalism" begins is a point so fine that a snappy discussion of it by expert debaters would make interesting reading.

There are two ways of handling a matter in question—producing argument and resorting to bluff. The latter may succeed temporarily, but it adds nothing to a cause—and it lacks integrity.

I once heard a preacher of extraordinary platform ability say to a great interdenominational audience: "When a man intimates to me that Jesus did not live, I tell him to prove that Jesus did not live, and I spike his little popgun!" That was a bluff, and its temporary success was quite

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marked. The victorious attitude, the high-pitched driving voice and the facial earnestness with which the speaker hurled the challenge sent it home. The audience applauded long enough for him to sip some water. But was there anything worth while in the utterance? Absolutely not.

The demand that the unbeliever prove the non-historicity of Jesus or keep silent is out of line with a law—unwritten, but ancient and inflexible—which applies in every sphere of human activity, and which is essential to human progress. Here is a present-day concrete illustration. A friend is trying to sell me life insurance, and I question the soundness of the company he represents. He does not say to me: “Prove that my company is unsound.” Instead, he presents evidence to prove the soundness of his company. I may doubt, and verbally question, any proposition—it is my privilege so to do. But the man submitting it to me would depart from

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general custom—world custom, all-time custom—should he demand that I prove its lack of merit. It is his proposition; he is urging it upon me, and it is his obligation to convince me that it is good. Everything of value must, in obedience to the spirit of the ages which pushes the world forward, establish itself in the minds of the people it approaches. The Christian religion is not, in any sense, an exception. It takes the initiative, it might be called an aggression, and the burden of establishing its own claims will ever rest entirely upon its own shoulders.

I overheard a conversation between two gentlemen on a bus from Boston to Worcester. One remarked: "There is no history to prove that Jesus lived." The other replied: "There is an abundance of history to prove that Jesus lived." Neither knew what he was talking about.

There is history to prove that Jesus lived, but it is not abundant. It must

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be borne in mind that argument for the historicity of Jesus is warned by biased criticism to steer clear of everything that bears the earmarks of tradition. The big question-mark can not be ignored in sound argument. Nor is it wise to ignore anything that resembles a real question-mark. If one's opponent questions the validity of an argument, and has any ground on which to stand, even if it be sand and shifting, it is better to concede the point and turn to some other phase of the discussion. I am not debating with any one in particular, but the principle remains the same. Hence, the concessions I shall be forced to make in this discussion may be disappointing to some of my readers.

Were I an outside inquirer, I think the Catacombs of Rome would convince me that the Christ was not a fictitious person. According to conclusions of research, which have not been proven unreliable, some of the representations in the Catacombs date back to a period so

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near the beginning that to cast them aside seems wanton waste of good evidence. But it must be done to pacify the more exacting critics. Yet these same critics appeal to Egyptian and other archæology whenever it suits their purpose to do so. The Standard Dictionary defines "archæology" as "the science or study of history from relics and remains of antiquities." Consistency is anything but a jewel in the eyes of modernistic critics.

I likewise value much of the testimony of the Church Fathers. I see in it a harmony and a continuity which reveal strength that, in my own mind, the critics have not broken down. At the close of the first century and on into the second, there were differences of opinion on doctrinal matters, but there was no controversy about the historicity of Jesus. To the Christians of that day, Jesus was a fact—a fact so universally accepted that there was none to question it. This the critics will not deny.

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Yet they ring in "tradition" again, and the evidence of the Fathers must be ignored also.

Now that I am without appeal to the Bible, the Catacombs and the Fathers, I am left only secular history out of which to gather evidence that Jesus lived. I am not vain enough to think that I am discovering for my readers the bits of history now to be cited. One could no more "find something" in history—especially upon this subject—than he could manufacture history. All there is in history on the subject under consideration has been lifted up to view by the religious writers of the centuries. The ground we must now go over has been covered a thousand times, and then again. Nowadays, the individuality of procedure is an author's only apology for inviting his readers to journey with him to the range-lines history has established. And when I say, "Come with me," it is because I think that my method of approach may be of a little

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value at least to a few of my studious readers.

Secular history pays the larger attention to men of state and war. This is especially true of remote secular history. Then, there is the observation that the early Roman writers appear to have paid but small attention to religious sects. It is thought by careful investigators that they did not give "foreign" and "peculiar" religions sufficient thought even to clearly understand the difference between Judaism and Christianity. Therefore, it should not be surprising to find early secular history either giving Jesus meager attention or ignoring Him altogether. Nevertheless, Jesus was not entirely left out of early-century secular history. And I shall now request the reader to look carefully at the references to Him in the history of that period.

Pliny, when governor of Bithynia, wrote to Trajan the emperor about the trouble he was having with the

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Christians, and sought advice as to future procedure. The date of his letter was not later than 112 A. D. In it he described the situation in his jurisdiction and mentioned Christ. Every method available to hostile criticism has been employed, and over-worked, to throw out Pliny's testimony; but that the prolonged effort has not proven satisfactory is shown by the controversy relative to the letter still conspicuously current. Pliny's letter remains to be wrestled with by every critic who seeks to prove the non-historicity of Jesus. It has been urged that Pliny could not have had first-hand knowledge of Jesus, and that therefore his letter to Trajan can not be accepted as reliable history. If all history had to be composed of first-hand knowledge, accepted history would not bulk so large as it does. Pliny had a situation on his hands, a situation in which a great multitude of Christians figured, and he knew the name of the One they followed—it was

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the one great effort of his courts to try to compel Christians to profane that name. It appears that there were no debates around Bithynia in those days about the historicity of the man whom the people honored with their devotion. Some have written "forgery" across Pliny's letter, but that word has been written across so many things that it does not scare folk any more. Until something is proven a forgery, so that the majority of the leading investigators can see it, the "forgery-provers" will not have accomplished their task.

Suetonius, writing about 120 A. D., refers to Christians having been punished by Nero, and to Jews, who raised a commotion at the instigation of one, *Chrestus*, having been expelled from Rome by Claudius. There is much division of opinion over this, especially because *Chrestus*, instead of *Christus*, is the word employed. However, other names have been twisted in history, and this fact is not a major reason for

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discarding the history. In my opinion, Suetonius, in his lives of the Cæsars from Julius Cæsar to Domitian, is by no means an unimportant witness. But I shall not insist upon starring him.

Tacitus, born in 55 A. D., testifies that the Christians whom Nero punished were named from Christ, who was put to death by Pontius Pilate in the reign of Tiberius. Numerous efforts have been made to drive Tacitus out of court, but he persists in remaining and occupying the witness-chair. Hochart, a French critic, tried to prove that Poggio Bracciolini produced this testimony in the name of Tacitus as late as the fifteenth century; but his conjecture was so wild that even the extreme liberalists have practically ignored it. There seems no way to pronounce Tacitus' reference to Christ unauthentic, and the best the opposition can do is to affirm that it was based on tradition. I shall not argue this matter further than to suggest that Tacitus appears to have been a

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wise old writer who was not a “noddler” at his desk, and that he lived far enough back in the first century to have secured accurate information.

Flavius Josephus, a Jew, and a scion of an eminent priestly family, was born in Jerusalem in 37 or 38 A. D. When a boy in his teens, he was regarded as a marvel—so persistent was he in the investigation of matters judicial. The historian in him was evidently developed early. Hence it is reasonable to suppose that he left no stone unturned to secure accurate information concerning things he heard the older people talking about. And be it remembered that he was born only four or five years after the year in which Jesus is said to have been crucified.

Twice in his “Antiquities” he mentions Jesus. In one passage he says Jesus was the Christ, that He was a doer of wonderful works, that He was condemned to the cross by Pilate, and that He appeared alive the third day.

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In the other he states that James, who was cited before the Sanhedrin judges, was the brother of Jesus, who was called Christ.

In vain have atheists, infidels, radicals and liberals endeavored to explain away the testimony of Josephus. And many people think it has been done. I have an idea that some of my readers will pause about here, and, in their minds, say to me: "Do you not know that the passages in Josephus, referring to Jesus, have long since been labeled 'interpolations,' and abandoned?" Frankly, I do not know this. I will admit that those passages have been labeled "interpolations," especially the first. But I am not ready to admit that they have been abandoned—not even by the liberal critics. No one who reads even a little along critical lines will make such an admission—he knows that it simply is not true. Moreover, the "interpolation" scarecrow does not shoo me away from Josephus. If there is anything in Jo-

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sephus that supports the historicity of Jesus, I need and must have it—and I shall hover near until I get it.

There are two conspicuous classes in every school of thought—the majority who “catch things on the run” and make sweeping, unqualified statements, and the few who are controlled by a desire to investigate and know the reason why. In the New Theology school, this classification is extraordinarily observable. The majority, in sermon and printed article, seem content to dispose of things with a wave of the hand—and there is seldom anything left of what they smite. For instance, it is quite common for them to dispose of the references in Josephus by saying, careless like, and with a knowing look: “It is now well known” or, “It is generally conceded that the passages in Josephus are interpolations.” The few who actually delve do not make such sweeping statements—they sharpen their knives and pare away as much as possible of the

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Josephus passages, but usually leave a little. I prefer the latter. They are, of course, hard to deal with; but they leave something for the consolation of their opponents—they, at least, leave the hook on which the interpolation was hung!

Now, let us look at the Josephus passages for a few moments and see whether or not there is anything in them that remains as testimony in support of the historicity of Jesus. We shall simply take a glance at the process of cutting away the evidence. There would be nothing gained by an extended view of the operation, for the reason that I do not need what they pare off—I need only what they let remain. In other words, I am, for my present purpose, as well satisfied with the conclusion of the liberal thinker who knows what he is about as I would be with that of the most devout, conservative student.

The exaggerations possible, and probable, in the Slavonic version of

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Josephus are, of course, made a basis of attack upon the passages in question. The novice critic—and he is quite numerous just now—usually thinks he has won his point, and stops when he has brandished the Slavonic additions. But the riper student wanders back through the centuries, pausing to catch the drift of every controversy over the Josephus passages, nor does he stop until he has at least interviewed Jerome, Eusebius and Origen. Of course, Eusebius is not given a lengthy interview—he appears to be on the wrong side of the question. But Origen and Jerome, who somewhat sides with Origen, are starred to prove that the references to the miraculous, and the statement, “He was the Christ,” are something other than what Josephus wrote. Then begins the conjectural discussion about the impossibility of the first passage because it is foreign to the context, Josephus’ Jewish connections and sentiments making the possibility of his having in any way

recognized the Christian faith preposterous, etc.

Inasmuch as all efforts to prove that the references in Josephus to Jesus are outright fabrications have failed, the controversy rages about the phraseology which associates Jesus with the supernatural. But no matter what direction the modernistic discussion of this matter takes, if it be conducted by a real investigator of the school, it usually pulls up somewhere with an admission that Josephus made reference to Jesus. Many such admissions could be cited, but space will be given only to three.

The lengthy article on the Josephus testimony in the *Encyclopedia of Religion and Ethics*, edited by Hastings, attacks the miraculous—just as one might expect—and disposes of it in a very keen way. Its great battle is with the first passage. However, that article runs against a stone wall in the second and makes the following admission:

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“This passage is altogether beyond suspicion. . . . The manner in which Jesus is here mentioned coincides exactly with what we should expect from Josephus.”

In his book, “The Historicity of Jesus,” Prof. Shirley Jackson Case, of the University of Chicago, discusses the Josephus passages at considerable length, and in his treatment the following admission appears:

“Thus Josephus proves to be of only slight value as a source of information about Jesus. He appears to have known of Jesus’ existence, yet he mentions him only casually and on but one occasion.”

Prof. Arthur Drews, a radical of the radicals, in his book, “The Christ Myth,” wrestles laboriously with the Josephus passages, and in a way admits that Josephus may have known of “a man of the name of Jesus who was called Christ.”

The Jewish opinion would naturally be hostile to retaining in Josephus testimony of any sort concerning Jesus. Hence, I think an admission

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from the Jewish viewpoint will fit in here quite snugly. The Jewish Encyclopedia says:

“Josephus mentions John the Baptist; James, the brother of Jesus, and Jesus Himself.”

Both the Jewish scholars and the modernistic Christian scholars appear willing for Josephus to testify that Jesus lived; but to let Josephus testify that Jesus was the Christ and a miracle-worker—never!

All right. Let it go at that. Personally, I accept the miraculous attributed to Jesus by both Josephus and the New Testament. However, I shall not intrude miracles as evidence in this discussion. I do not need them—not even in subsequent chapters to raise Jesus above mankind. If, when we reach that part of the thesis, my contention that Jesus of Nazareth was, and is, more than man can not stand without appeal to the virgin birth, the feeding of the multitudes, the quelling

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of the storm, the healing of the sick and the bodily resurrection, let it fall!

Therefore, let the references in Josephus to Jesus be stripped of the miraculous, and let the phrase, "the Christ," be cut out entirely. I neither need nor wish to prove by Josephus that Jesus was the Christ or that He was in any sense divine. In the interest of my proposition to establish the fact that Jesus lived, without appeal to the Bible, and inasmuch as I have surrendered the testimony of the Catacombs and the Fathers, I am willing to join hands with the modernists in cutting the testimony of Josephus down to one thing—the fact that Jesus lived.

Pliny, Tacitus and Josephus have been grilled unmercifully for nearly a century—this, to say nothing of prior ordeals through which they passed. But to this day they stand unimpeached as witnesses to the fact that Jesus lived. Moreover, Suetonius could yet be questioned—in an emergency!

THE NEW THEOLOGY

THE phrase, "The New Theology," is current, and likewise are the terms "liberalist," "modernist" and "progressive." Hence, they must be recognized. Besides, they are convenient—they enable the writer or speaker to differentiate and classify. However, while the New Theology, which evolved out of *Higher* and *Lower* Criticism, is more modern than the theory of evolution, it is by no means modern. Much of its present structure obtained centuries ago, and its entire structure was practically completed before our present-day new theologians were born. Rabbi Ben Ezra, of the eleventh century, performed hard labor on its foundation, nor was he the first on the job. Spinoza, another Jew, was a foreman on the construction in the seventeenth century. Lessing, Herder

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and Eichhorn worked on it in the eighteenth century, and Bauer and Strauss and numerous others in the nineteenth century. The men whose names have been prominently connected with the New Theology during the past forty years have put on furbelows and painted, frescoed and otherwise touched up the building, but they have not wrought fundamental changes in it.

Some one may ask: "Why even a brief chapter on the New Theology?" It is a necessary apology for succeeding chapters.

In the preceding chapter it was stated that the New Theology with which we are generally acquainted does not regard Jesus as a myth. In its fundamental teaching, it eschews the Christ, but it accepts Jesus as a fact. Hence, it should be clearly borne in mind that we are not here dealing with what the *moderate* modernists call "radicalism."

In his lecture, "The Ethics of Jesus of Nazareth," to which I listened with

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note-book in hand a quarter of a century ago, the late Dr. Lyman Abbott *affirmed* that the young man from Nazareth, being familiar with Old Testament prophecy and the Jewish hope, *decided* to be the Messiah. The meaning of this is unmistakably clear. The young Nazarene was not the Anointed of God in any special sense—He was only a man, and He followed a self-developed vision. With this sweeping statement the distinguished editor of the *Outlook* mirrored one of the three major conclusions of the New Theology.

Until recent years, New Theology writing was usually enigmatical. So veiled were the “assured results” that only members of the senior class clearly comprehended them. Now it is different. Notwithstanding the fact that the major conclusions pressed upon us as “new” and “shiny” are quite ancient, modernism is to be congratulated upon having “progressed” sufficiently to make itself understood by people of ordinary intelligence.

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To get "the vision" we hear so much about, one must read the entire circle of modernistic literature. While "the vision" can be comprehended within three brief statements (and I shall thus put it in the next paragraph), modernism resorts to verbosity without end to blaze it forth. Specialty is the order of the day, and each modernistic specialist must necessarily write a book describing the spangle of "the vision" he has mastered.

In a final, logical analysis, New Theology literature, taken as a whole, "comforts" us with the following "brand new" conclusions of the long ago:

1. The Bible is a collection of uninspired literature which, owing to its peculiar merit, has survived the onslaughts of the centuries.

2. God is a concept—"an abstract general notion or idea." In other words, instead of God having created man in His own image, man created God in his own imagination.

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3. Jesus was a man, and only a man, who was built upon a big plan and had far-reaching vision, and who should, therefore, be classed with the world's great teachers. His original and authoritative manner of restating truth is valuable, but His supreme value to mankind is the content of His life. (It is not now uncommon to find in modernistic literature an intimation that while Jesus was a good man, probably the best of men, He was not sinless in the strict sense of the word. And modernistic literature is quite explicit respecting the Christ. He exists in the mind only—the lingering of old-time superstition, belief in dogma to which the unprogressive are slaves.)

This is an exemplification, *par excellence*, of “taking away the lame man's crutch and leaving him nothing to lean upon.”

New Theology folk *must* be evolutionists—otherwise they would not be up to date. Evolution, as applied to

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origins, is about the most static thing that troubles human thought. Nevertheless, the "progressive" man is of necessity an evolutionist. He may know nothing about evolution, but he must pretend to advocate it—to keep his place in the "progressive" line.

A small company of mutual friends, in attendance upon a religious convention, were visiting in a hotel room. The pastor of a prominent church announced that he was an evolutionist, and that he hesitated not to let the world know it. One of the company innocently asked: "Why are you an evolutionist?" The self-proclaimed evolutionist was dumb as an oyster, and the blankness in his face indicated that there was probably a vacuum in his head—at the place where a ready answer for his faith should have been stored. Not all evolutionists would have been thus silenced. An evolutionist conversant with the subject would at least have recited the "horse foot" argument or given us the latest

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news about "*Pithecanthropus erectus*." That unfortunate evolutionist did not appear to know that the horse had changed its style of footwear. Nor did he seem aware of the fact that for a generation "*Pithecanthropus*" has been the bane of ambitious boys and girls at spelling-bees. His helpless look indicated that he could not even think of "protoplasm." It is said that there are half-baked evolutionists. But evidently he had not been baked at all—probably he had been rolled out, but not yet put into the oven.

Is the evolutionary viewpoint modern? Had it been born when Darwin's "Origin of Species" was published, it would now be sixty-seven years old. But back of Charles Darwin were such men as Erasmus Darwin, Lamarck, Linnæus and Buffon of the eighteenth century, and Aldrovandus and Gesner of the sixteenth century, proclaiming theories of evolution. And even Greek philosophers presented theories of evolution. Aristotle was an

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evolutionist. Two centuries before Christ the reading part of Greece had to digest thought food such as the following:

“There had been continuous succession of animal forms, during which the elder and less perfect had gradually given rise to the younger and more perfect, themselves in process of giving rise to yet more perfect forms. Life itself arose through the direct metamorphosis of inorganic matter.”

Not quite like evolutionary reading of to-day, but about as intelligible!

We speak of “the theory of evolution” for the sake of convenience. As a matter of fact, from Aristotle’s day to ours there have been theories of evolution. And to-day the evolutionists are split into schools that differ very materially. This, of course, makes no difference to numerous avowed evolutionists—they do not know which school they are in, but they are evolutionists and “up to date.”

Evolution came rattling down through the centuries looking for a

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friend—to help it evolve. It found that friend in the Higher Criticism, and now it finds its soul mate in the New Theology. And so it turns out that the New Theology, which is quite ancient, is lending itself, body and soul, to the advancement of the real modern viewpoint—evolution, which is very ancient.

It appears that there is nothing an informed evolutionist who occupies a pulpit or a college position dreads so much as questions about miracles. In 1920, the late Prof. Alfred Fairhurst addressed a questionnaire to a selected number of leading educators. The answers to the question respecting New Testament miracles would indicate that those unfortunate men were the victims of a bolt from the clear sky. Their answers to that question, now preserved in Professor Fairhurst's book, "Atheism in Our Universities," are too pathetic to smile at.

Charles Darwin assumed a miracle to start with. But every scientist knows that if a single miracle stands

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the theory of evolution falls. Resort is made by some, who try to maintain their standing as both teachers of Christianity and advocates of evolution, to what they call "Theistic Evolution." But, in all the light of teaching from the pens of authoritative evolutionists, "Theistic Evolution" is a misnomer. The theory of evolution as a whole can not in any way recognize the miraculous.

The evolutionary theory, therefore, can not logically recognize the inspiration or truthfulness of the Bible, the deity of Jesus or God. The deity of Jesus, the greatest of miracles, if admitted by evolutionists, would wreck their theory. But the general public has ever persisted in just smiling at the "modern" discovery of origins which the ancients discussed and handed down to our time. And how to make evolution popular has been a question—itself quite ancient. Now, evolution has the right of way in press, pulpit and college—and even in high

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school. And for all this it is indebted to the New Theology. The New Theology—which pronounces the Bible just one of the world's sacred books, makes God a concept and declares Jesus to have been a man only—is evolution's best friend and closest agent to the public.

It is claimed that the New Theology has accomplished wonders in clearing the religious atmosphere. The achievements of the New Theology can be stated in very small space. It has wrecked the faith of unnumbered individuals, added greatly to the prestige of atheism in college and university and destroyed the harmony of practically every religious communion. However, it must be given credit for having mightily aided “modern” progress—in clearing the way for an ancient “hypothesis”!

A GROUP OF FACTS

AS a preliminary argument in support of the proposition that Jesus of Nazareth was, and is, more than man, I shall refer briefly to a group of significant facts that are as apparent as is the shining of the sun.

All our lives we have seen the sun ascending and descending the skies every day and the stars twinkling every night. But, unless our interest in astronomy is above normal, we pay but little attention to those luminaries—it is probable that we sometimes go for days or weeks without giving them thought of any kind.

Jesus is a fact in every-day human life. But we are so used to Him that we are inclined to take His ever-presence as a matter of course. Hence, perhaps, we are not so tremendously impressed with His fixedness as we

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should be. Jesus was in the life of our communities when we were born, and we have seen Him as fixed as the sun all our lives. Yet we pursue our daily tasks and pleasures without wondering much about it. Some specializing will be done in succeeding chapters, but in this I shall simply make running comment upon Jesus in everyday life—pointing out things visible to skeptics, infidels and atheists, as well as to believers.

Much could be said about Sunday, which, in one way or another, is set apart not only as a day of rest, but in honor of Jesus. Numerous books have been written upon this subject, which is so fraught with interest to humanity that it will doubtless call forth many more. I shall not discuss it save to say that a supposition of Sunday as it is, had Jesus not lived, would be absolutely without foundation.

Jesus stands before all the people of every community in church buildings. In the larger towns and cities

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the public sees Him in hospitals, rescue missions and other institutions that have taken on material form. In every part of town, on all streets, along country roads—everywhere—Jesus in some way manifests Himself. He is even seen in, and speaks out of, the cold marble of the cemetery.

The hotels are not all owned or kept by Christians—they are owned by Christians, Jews, unbelievers and corporations composed of moneyed men and women of all religious persuasions and of no religious persuasion. Moreover, if judged by what one sometimes sees in hotels, and by raids on hotels, all hotels are not centers of righteousness. However, at what hotel can one register where he does not find in his room a copy of the Bible? Perhaps some one answers: "Of course, the hotel guest finds the Bible in his room—the Gideons put it there." Admitted. Nevertheless, the Bible is there. And when the guest opens the Bible, the first thing he sees is a page which

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presents the following cordial invitation:

“Any man whose occupation is traveling for commercial business, who believes in Jesus Christ as the eternal Son of God, accepts Him as his personal Saviour, and endeavors to follow Him in his daily life, and who has belonged for three months or longer to some local church that makes such belief and endeavor a condition of membership, may become a Gideon by pledging himself to wear the Gideon emblem, and complying with the by-laws governing applications.”

And why the directory of churches, which constantly calls the attention of the traveling public to Jesus, in the hotel lobby? “The church directory is in the hotels because the churches pay for it,” some one volunteers. Admitted also. I am pointing to a fact—the church directory on the lobby wall.

The daily press is not owned or controlled entirely by Christians. It has been intimated again and again that Jews have much to do with the control of the secular press as a whole. It is certain that daily papers are owned,

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and often edited, by Jews and by others who do not believe in Jesus, as well as by Christians. Yet what city could one visit whose Saturday newspapers do not regularly and systematically announce the Sunday meetings to be held in the name of Jesus? "But this is a custom that started on a gratuitous plan and was then commercialized," it may be urged. Admitted again. However, I still point to the fact that the announcements are made regularly in the daily press.

Not even the grossly irreverent can completely forget Jesus—not for a single day. No matter where they roam, they see Him in stone, in the press, on the sign-board—everywhere. I do not say it irreverently, but Jesus is conspicuous in even current profanity. And it is commonly known that the average wicked man, when overtaken by dire calamity, ceases profaning the name of Jesus and mutters it in prayer. "The power of superstition even in our day"—this may be the skeptic's

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explanation. Call it "superstition" or by some other name—it makes no difference. That men thus recognize Jesus is a fact universally known.

Where may one live, where may one go, where may one look, without coming into some sort of contact with Jesus? He is as inevitable in countries that have been kissed by the sun of civilization as is the trade upon which they exist. And in the next chapter we shall see Him in the nations that are called heathen.

THE GLOBE AROUND

A SCORE and five years after the initial organization of the Young People's Society of Christian Endeavor, its founder began delivering his now famous lecture, "Christian Endeavor the World Around." This movement passed mysteriously through denominational walls and made itself at home in practically all Protestant communions. It established itself in remote places—pausing not until it made itself an inspiration to toilers in the lumber and mining camps and to sailors on the wide seas. It went around the globe as if upon wings, and in its meetings of testimony and hymns of praise the tongues of earth joined. What is the basis of its psychology? A name—Jesus.

The Young Men's Christian Association and the Red Cross have like-

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wise circled the globe. "They render a very material service and are therefore popular," it may be said. True. But in what name is their service rendered? The name of Jesus.

Back of the present-day Christian movements, which travel so fast and gain membership and universal recognition so rapidly, is the history of Christian missions. And it is a history of heroism, romance, enthusiasm, fidelity and persistence without parallel.

It would require a large volume to record, in even substantial brief, this tremendous history. Besides, I am not attempting history—I am simply pointing to some of the stupendous things that have been inspired and perpetuated by the name of Jesus. Hence, my reference to Christian missionary endeavor—for the sake of emphasis, and nothing more—will be brief.

Professional missionaries were not numerous in the early centuries. Daily toilers, merchants, soldiers, sailors, and even captives and slaves, preached

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Jesus whithersoever they went. Travelers carried the name of Jesus to the countries they visited, and it remained in every country wherein it was proclaimed. Those preachers did not conquer with the sword, they did not move by rule, they had no system. They were impelled by a mighty force, and simply told the story of Jesus to whomsoever would listen.

Yet the Christian religion spread so rapidly and extensively during the first two centuries and a half that Origen thought it would soon supplant the religions of the heathen. The fourth century found the Christian religion entrenched throughout a vast area, and its influence upon the life of that day was marvelous. It is also thought by some investigators that by the middle of the fourth century the Christian religion had found its way to southern India.

About the beginning of the fourth century the laity was forbidden to preach, and the church and state began

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uniting. Then began the long night of horrors, which became more densely black and terrible as centuries dragged past—a period of nauseating history the world would like to forget. However, some were daring enough to do missionary work on their own initiative throughout the Dark Ages. Also, it may be remarked that the organized church did some missionary work—in a very worldly way. But the missionary fervor had passed.

The skeptic has something here to wonder at. Why did Jesus survive those centuries of hell, whose lurid flames licked the skies in His name, and again stand before the world a charming personality? Why was romantic and heroic missionary endeavor resumed, and why did it succeed?

Moreover, periodicity in the history of missions is quite pronounced from the Reformation to the sailing of Carey, and even since Carey's day, though greatly modified. But no period of stress and storm, no period of

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worldliness, no period of inactivity, has discontinued the onward stride of Jesus to the uttermost parts of the earth.

The spread and effect of the Christian religion constitute the most outstanding fact in the life of the world—a fact inexplicable, no matter from what philosophical or psychological angle viewed. When the difficulties, embarrassments and hardships that have been linked with Christian missions from the beginning to the present are considered, the fact that Jesus' name is held sacred by people in practically every spot on earth and that it is lisped in prayer and praise by all the tongues is the great modern miracle.

Jesus in missionary enterprise has defied the misunderstandings and divisions and bickerings and lethargy of His people in the home lands, wars that have set world progress back and retarded faith, storms at sea, wild animals of the jungle, native hostility,

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edicts of governments, brigandage, social ostracism, pestilence and privations indescribable. Yet His temples of worship have arisen like magic in all countries.

Religions other than His have attempted to establish themselves the world around, but the history of modern pagan missionary enterprise spells "failure." Pagan missions in the more enlightened countries attract occasional headlines, and they sometimes endure for a period; but they exert no influence upon governments, business or society—they amount to nothing.

Christian missions endure, expand and dictate policies of human living. Their chapels stand fresh and inviting amid heathen temples that are decaying. Their hospitals relieve suffering and win thousands from idolatry every year, their colporters unceasingly distribute literature which changes the worship and lives of other thousands, and their evangelists turn still other thousands to Jesus.

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The names of ancient deities lose their power to attract and the names of ancient teachers grow dim in civilization's advancing light; but the name of Jesus remains, and shines, in whatever land proclaimed. His name is bright in the lands of darkness, and it is brighter still in the lands of day.

I feel certain that the history of Christian missions, if carefully studied, would prove conclusively to any developed, unbiased mind that Jesus of Nazareth has power in earth superior to that of any other teacher or group of teachers—and that this power is more than the power of mere man.

REFORM

THIS chapter, as also the one immediately preceding it, might be called "a general survey of a great field." Each subject touched upon in these chapters could be expanded into a book, and then it would not be exhausted. However, I think paragraph references will suffice for my purpose. The eight succeeding chapters will each deal specifically with a given subject—this for the greater emphasis.

Buddhism, Mohammedanism and Confucianism in the general practice of a people are not the teachings of their founders in the absolute. This is patent to all who carefully examine the fundamentals of these religions, and likewise consider the daily living of their adherents. However, it will be admitted that wherever Buddhism, Mohammedanism or Confucianism is

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the accepted religion, there Buddha, Mohammed or Confucius is, in influence, operating in some degree upon the minds and hearts and in the lives of the people. (I have mentioned Buddhism, Mohammedanism and Confucianism to emphasize the proposition of the next paragraph, because they are the major religions in battle with the Christian religion.)

If it be said that the church of history, Christian institutions and Christians generally have all down through the centuries failed to correctly interpret and faithfully apply the teachings of Jesus, I can make no reply. Until this thesis is finished, I can neither discuss nor quote anything in the New Testament. But I can, and shall, insist that, to the extent in which Jesus' teachings have been correctly interpreted and faithfully applied, He has, in influence, operated among men. Moreover, I shall contend that, notwithstanding much inaccuracy of interpretation and faithlessness

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in application of the teachings of Jesus, He has led, and is leading, world progress. I am not here referring to discoveries and inventions and such like, though I think the white light of careful research would reveal Jesus as the dynamic of modern material progress. In this chapter I am calling attention to the gradual ascent of the world out of its lowlands of vice and wretchedness into its Alpines of rich thinking and noble living.

Just here an occasional reader may ask: "Why dignify the ascension of the world with extended reference, when every one knows that it is bad and getting worse, and while we are still weeping over the most terrible war known to history?" I will admit that the world is bad, but I can not admit that it is getting worse. It is said that men swear or use bywords because their vocabulary is limited. I do not know about this. But I do not think I err when I say that the man or woman who insists that the world is

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headed for destruction lacks knowledge of history. How any one can compare the past with the present and say the world used to be better than it is now is beyond my comprehension. (I shall make reference to war and wickedness in general in a later chapter, when my permit to open the Bible is again in hand.)

The subject now before us clothes itself with the word "reform." Specific reforms, some of them far-reaching, are now in progress. However, they are not sufficiently advanced to be called facts, and hence must be ignored by this discussion. My proposition, to be consistent, can cite only facts that are full-orbed or that have passed beyond the experimental stage to the point which assures permanency and maturity.

I once heard a devout minister say in a sermon: "If you are easily discouraged, pray." I would never discourage prayer. I do not think we pray enough. However, I would say

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to the easily discouraged—especially with regard to general reform: Read history. Men may reform in a day, and so may families or small communities, but they rarely so do. A reform of proportions is always slow. There are multiplied complications and reactions in connection with every reform movement, and the “consummation devoutly wished” is usually long deferred. The ill-informed and short-sighted become impatient, discouraged and pessimistic. The far-sighted—and they are necessarily informed—look back through the centuries then into the distant future, and, reasoning out of the philosophy of history, they are content to toil and wait. To all such of the past the present is grateful, and to all such of the present the future will be grateful. Vision is ever the world’s supreme need.

I have selected only a few past reforms for brief mention, but they may be considered major. It is my purpose to show that Jesus of Nazareth, in His

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influence upon the world, has been the urge of general reform.

There is still modified human slavery of one sort or another; but in contrast with the slavery of the past it is light, and negligible. We of the United States usually think of the antebellum days as the period of agitation against slavery, and of Harriet Beecher Stowe as perhaps the leading agitator. But history reveals that Lincoln's emancipation proclamation drew the last groan from an institution that had been dying for centuries. If it should be urged that some of the comprehensive sayings of great teachers in ancient times rebuked slavery, and that those teachers deserve the credit for its abolition, it would be in order to request proof as to when and where the credit due them has been evidenced by history. Men who think and talk in the interrogative—and they are many—would probably ask: “Might it not have been that, had Jesus never lived, slavery, through some righteous influ-

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ence, would have disappeared?" We have only history to consult, and history never tells us what might have been. Again, if some one should try to rule Jesus out by asserting that the antislavery movement just happened to be contemporaneous with Christianity, his statement would be rebuked by the history of multiplied centuries. History informs us that the agitation which gradually modified, and ultimately abolished, slavery was begun by Christians, and that it rolled down through the centuries almost to our day on the wheels of Christian sentiment. Early in the Christian era, and as a resultant of Christian protest, the extreme hardships of slavery began yielding to modification. As time went on, the modifications became more numerous and more alleviative. Naturally, the freedom of slaves in a small way, here and there and on one ground or another, became common. Ultimately, the abolition of slavery as an institution began to be thought of and

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discussed and urged, and gradually that great Christian dream became a reality. Jesus, in influence, started, led and won the battle with human slavery. This fact is far removed from question marks.

When the Christian religion made its advent, the public torture of human beings—particularly of slaves and prisoners—was a custom of long standing. People assembled by the thousands to watch writhing human bodies and listen to human shrieks, because human blood and human pain afforded them pleasure. Also, torture was resorted to for the purpose of forcing confessions of guilt—this sort of torture remained long after that for pleasure had been discontinued. The opposition to torture was started and carried on by followers of Jesus. Constantine was a human fiend who, prior to his conversion to Christianity, subjected prisoners to torture. Yet it was Constantine who, in 325, issued the decree:

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“Bloody spectacles, in our present state of civil tranquility and domestic peace, do not please us, wherefore we order that all gladiators be prohibited from carrying on their profession.”

And from Constantine's day on, the Christian protest against human torture was continued. I am aware of the fact that the church, whose clergy Constantine had in his zeal elevated to the rank of state, became the arch institution of cruelty. But the fact that the management of the church turned out of the path of mercy into the jungles of fiendish passion does not obscure another—the fact that all through those blighted centuries the real followers of Jesus stood firmly by their faith, which had in it the principle of protection for the unfortunate. This principle survived the midnight of modern history, reasserted itself and continued its aggressive opposition to the torture implements—and always in the name of Jesus. Study the history of torture, as, in all the countries

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wherein it existed, it gradually became less and less severe and finally ceased, and one great fact will keep to the fore—the fact that torture for pleasure, as punishment for crime or to force confessions was legislated out of existence by the Christian urge. During the entire long war with that awful, deep-seated human depravity, Jesus of Nazareth was the Commander-in-chief.

There is still much adverse criticism of the stage, and it must be admitted that the stage, taken as a whole, does not promote the best morals. However, the present-day stage is as a snowbank sprinkled with soot when compared with the mud and slime of the old-time stage. If anything now tolerated by a generous public has been transformed, it is the stage. Nowadays, the show called “indecent” is in some secluded hall under lock and key, and witnessed by only a selected company of “trusted” men. The old-time salacious show was staged in the prominent playhouses and patronized

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by the general public. And the most licentious show of the season was the most popular. A description in English of the stage of two thousand years ago would not be permitted circulation to-day. Does some one rise to remark that the ancient teachers urged high thinking, and that their teaching may have centered upon the stage to cleanse it of its filth? Inasmuch as I can not draw upon the Bible in this discussion, I shall protest against the reader drawing upon his imagination. The stage at its worst was contemporaneous with the beginnings of the Christian religion. The opposition to a licentious stage was started, and it has ever been carried on, by Christians. All legislation looking toward the purification of the stage has been instigated by the influence of Christianity—this is a matter of plain, indisputable history. And through Christian persistence legislation regarding the stage is still in progress. In other words, Jesus has been sweeping the stage for nineteen

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centuries, and He is still sweeping the dust from its carpets.

Prior to the time when the universal effect of the Christian religion began to be felt, defective and unwelcome children were "exposed." Also, woman was a chattel—originally to do menial service, and later to be an ornament. The cruelty perpetrated upon innocent children gradually passed, and woman now enjoys emancipation. It could not be even intimated that the teaching of ancient moralists wrought these changes—especially the transfer of woman to her logical place by man's side. The unfortunate child is now permitted to live, and woman is as free as man. These are facts which, in the light of history, have resulted from the influence of Jesus upon our civilization.

Marriage is an institution yet hampered by a conventionalism that is out of harmony with the highest ideals, and by a system of legislation that is not in line with general progress. But

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marriage is now more respected and better guarded by far than it was two thousand years ago. This is so because early in the Christian era the true followers of Jesus took a decided stand for the ideal home, and because their successors down through the centuries have maintained that stand.

The duel, for so long a blight upon civilization, is no more. Why? There is but one answer: The followers of Jesus opposed it and ultimately abolished it. Legislation against that evil was slow, but it was sure and final—and it was engineered, from beginning to end, by Christian sentiment. It must be said to the credit of the Roman Catholic Church that she always opposed dueling. Her councils and popes back in the centuries were outspoken against it. And Protestantism, from its beginning, resisted the duel. The rise and reign and fall of the duel, like the other subjects I am briefly touching upon, would make an interesting book. But lengthy reference to it is

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not here necessary. That Christian sentiment in legislation against dueling may be clearly seen, I shall submit only a bit of history in detail. In 1841, a petition for legislation against dueling in England, presented to the House of Lords, began thus:

“If society is to be preserved, it must be Christianized. Your lordships have acknowledged this great truth by your exertions to preserve the Christian principles in education.”

Shortly after the tragic death of Alexander Hamilton, which shocked the American public and quickened its conscience, General Pinckney appealed to the South Carolina Assembly to pass a law abolishing the duel, and in his memorial he stressed the principles of the Christian religion. In 1838, when the bill to prohibit dueling in the District of Columbia was before Congress, Henry Clay concluded his powerful address as follows:

“When public opinion is renovated and chastened by religion, reason and humanity, the practice of dueling will be at once discontinued.”

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Mr. Clay undoubtedly referred to the Christian religion—no other religion had place in his life. His appeal was to the influence of Jesus in the world, which ultimately silenced the duelist's gun.

No comprehensive discussion in this day would be complete with "democracy" left out. The word is not new, nor have the American people ever been so dull as to misunderstand its meaning. Nevertheless, when, during the war, President Wilson swung it up into the sky of the greater public thinking, it appeared as a star we had not hitherto fully observed. It at once became the universal word, without which magazine articles, newspaper editorials and public addresses would have been minus luster. Nor has this word yet lost its attraction. Speakers and writers never weary of it. The recent books and pamphlets and articles on one phase or another of democracy are legion. However, I wonder if the average writer, and especially the

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skeptical writer, has paused to ask who started, and has guided, democracy down through the centuries—to liberalize governments and make them more tolerable and efficient, and to even play an international role. "Democracy" is but another word for reform, but it is a greater word. The term "reform," in general usage, attaches principally to specific things. The term "democracy" has larger embrace—the principle it represents is underneath all reform, and it will ultimately accomplish all reform. And from the time it passed out of the abstract into the concrete, democracy has matured and spread and accomplished universal results directly under the influence of the Christian religion. I do not think any unbiased student of the history of democracy could possibly disagree with William Pierson Merrill, who, in his book, "Christian Internationalism," says:

"The early Christian churches were the first truly democratic communities in the world."

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Following up the history of democracy from its beginning to the present day, it could be shown that all the governments of earth have been, in one way or another, influenced more or less by principles of the Christian religion. This being true, it is not far-fetched to conclude that Jesus to-day has place of some sort in every sphere of world advancement.

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REGARDING the origin of Christmas, there is divergence of opinion. Moreover, the date of Jesus' birth has been debated for centuries. Again, there is widespread criticism of the general observance of Christmas, the custom of exchanging gifts, etc.

I shall not argue about either the origin of Christmas or the date of Jesus' birth, nor shall I attempt a defense of the manner in which the holiday season is observed. These are matters of no concern in the present discussion.

After all has been said about the vague origin of Christmas, its Roman Catholic authorization and its adoption by Protestantism, the doubt respecting its exactness as to date, the spirit of revelry with which it is desecrated and the hardships its demand

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for the exchange of presents imposes upon the poor, the indisputable fact remains that Christmas *is*. Each year Jesus stretches forth His imperial hand and demands attention, and with the voice of authority He commands the civilized world to celebrate His birth. And the world hears and obeys.

We celebrate the natal days of Washington, Lincoln and other American statesmen, and the citizens of other countries set apart days that recall the advent of the most outstanding men in their national history. The celebration of Jesus' birth is in nowise national—it is universal.

Perhaps some of my readers have had the experience on a national holiday of approaching a bank door and being brought up with a sudden jolt by the sign "Closed." I will confess that such experience has been mine. And where is the man who does not occasionally fail to think of his own birthday until the "big dinner" awaiting him at home in the evening reminds him of it!

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No one forgets the birthday of Jesus. In the average home, it is the main subject of conversation for days before its approach—even the tiny ones of the household prattle about it.

In our own country, and in every other, preparation for a national celebration is exceedingly meager compared with the preparation for the celebration of Jesus' birth. Immediately after the holidays, world-wide preparation for the next Christmas season begins. Manufacturers and merchants must think and plan and work far ahead of time to be ready for the "Christmas rush." The money the Christmas trade involves every year runs into astounding figures.

A few weeks prior to Christmas the department stores, the postal department and the transportation companies take on extra help to avoid congestion. But it appears that congestion is never successfully avoided. Shopping or sending packages just before Christmas is a task dreaded by all men, and

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by most women. Every year people say, "It gets worse and worse." An officer of a transportation company said: "Try as hard as we may, we are never prepared for Christmas." And I presume the postal authorities and department-store managers could truthfully say the same. "Do Your Christmas Shopping Early." This is the warning swung before the public about the first of December, and those who heed it not are always "caught in the jam."

A week before Christmas the postman's slackened pace is neighborhood gossip. The people tell one another that each day he is later than on the day before. We await his coming, and become restless. And when, at last, he arrives, we observe that, no matter what the weather, he is perspiring beneath his burdens.

When Christmas dawns, the wheels of industry are still—business everywhere has temporarily ceased, and there is a universal hush. Even the

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Jew has closed his store, and the atheist's office door is locked. The greetings are exchanged, the presents are distributed, and the oncoming great dinner is much in evidence. Many who participate in the festal spirit may not know exactly what it is all about, and others may not give it serious thought. Nevertheless, it is a great time and all enter rapturously into the joys of the day.

The wreath or sprig of green is everywhere—in the mansion of affluence and in the home of poverty, in the woodman's hut far away from the centers of life and aboard the ship tossed by rolling seas. Prior to prohibition, the gilded saloon was wreathed in holly during the Christmas season. Even into the city brothel the spirit of Christmas penetrates. Doubtless, in many a house called "the abode of depravity" a sorrowful outcast on Christmas morning looks, with tear-filled eyes, at a cheap wreath on a window or a sprig of holly in a vase,

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when memory wings its way back to home and childhood and mother's knee, where a golden-haired girl—as beautiful as an angel, and as pure as the swirling flakes of snow without—knelt and lisped:

“Now I lay me down to sleep;
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.”

Christmas as it is—a world fact which we may criticize, but can neither discontinue nor change—proclaims the authority of Jesus on earth.

MODERN LITERATURE

THE phrase, "modern literature," in current speech does not necessarily include all types of even recent Oriental writing. I here refer to the literature usually in mind when the phrase is employed—the Western world literature of modern centuries.

Modern literature is a subject too vast to figure in detailed manner, as a whole or in small part, in a discussion such as this. Nor is even a classification of modern literature necessary. Moreover, I doubt if that man lives whose familiarity with modern literature has sufficient sweep to comprehend the subject as a whole, and to put it forth in minutely classified and detailed discussion. Men may pose, or be spoken of, as general literary critics; but, owing to human limitations, there are none such.

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However, there have been, and are, competent literary critics—people who have specialized in one sort of literature or another. Hence, we must look to men and women of special reading for accurate studies in literature.

Like the average preacher, journalist or teacher, I have done some general reading. But I am not a literary critic in any sense. Nevertheless, like every one else acquainted with books, I know how to find what is necessary in the discussion of any subject my judgment tells me I should attempt to handle. In my quest of information on the subject now entering this discussion, I have devoted considerable attention to critical treatments of various branches of literature—just glancing through many books and reading a number carefully. And I have found that Jesus is in modern literature in a way more pronounced than I had hitherto thought. It appears that He is more generally conspicuous in literature than in music or pictured art.

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It is not necessary to more than mention the fact that the Church Fathers and all the Christian writers from their day to ours built their theories and exhortations and stories around the name of Jesus. Moreover, the present annual output of such books is enormous. An enumeration of the books—past and present—exalting Jesus and His religion would involve a task so stupendous that I doubt the possibility of its performance by any man. In one small volume, “Modern Religious Verse and Prose,” by Fred Merrifield, 248 authors are quoted. Were all the volumes, old and new, of the class to which I am referring shelved in a single library, the collection would be so vast that the man of ordinary reading would, upon beholding it, doubtless exclaim: “I had no idea that there were so many books in the world!”

Put alongside this colossal library another. Shelve in it all the books, old and recent, that, in one way or an-

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other, oppose Jesus or His religion. Add all the published debates concerning Jesus and the numerous subjects His religion has fixed in the human mind. And add also the publications that attempt to explain Jesus and the Christian religion on rational bases. This collection likewise would be so enormous that it would astonish even the aged book-lover.

A third building must be erected in our imagination to accommodate all general encyclopedias of the past and present, and all reference-books of practically every character. Not even a general dictionary can be left out of this collection. As every one knows, all such books contain references to Jesus or to His direct influence or to things that would not have been just as they were or are had He not lived. Not even the history of mathematics or astronomy could be traced without in some way touching upon conditions that resulted from the world's contact with the Christian religion. It may have been

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that many conditions obtained because of misunderstandings or misapplications of Christian principles. This does not destroy the argument. I am stressing the fact that, whether misunderstood or correctly valued, Jesus has so touched the life and activities of the Christian era that He can not be entirely ignored by any historian—no matter what his subject.

A fourth building is necessary, nor can its dimensions be narrow. For we have yet to shelve all the writings on patriotic themes, all the essays on a thousand and one subjects, all the fiction and all the poetry in which Jesus either directly or indirectly figures.

Now, what have we left? Not much. This library is composed of a little poetry, a little essay and a little fiction, plus some books of rule along mechanical and educational lines. To be sure, this would be a huge library to observe. But, compared with the other four, it is as a toy-house. And it is probable that not many, if any, of the books in this

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library are entirely without the touch of Christian influence. I shall venture the assertion that a keen eye would not fail to find Jesus in some sort of influence throughout the collection. And it is certain that these books would recognize Jesus in copyright and publication.

A protesting spirit which afflicts our age cries out: "Hold on there! What about Shakespeare?" The same skeptical spirit sometimes insists that there was no Shakespeare, or that if a man of that name lived in the latter part of the sixteenth and the early part of the seventeenth centuries he did not write Shakespeare. I am old-fashioned enough to believe that there was a Shakespeare and that he wrote Shakespeare. However, this is not the place to debate that question. Whether Shakespeare wrote Shakespeare or Bacon wrote Shakespeare or some other man or set of men wrote Shakespeare, we have a colossal work entitled, "Shakespeare." I am calling

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special attention to the English masterpiece because it affords opportunity to answer the protesting spirit which, with victorious bearing, gleefully announces that this author and that omits personal reference to Jesus of Nazareth.

A number of theories regarding the apparent omission of references to Jesus in Shakespeare are current. The position taken by some critics that the early English Puritanism would have regarded bold, personal reference to Jesus in playhouse literature as a profanation is plausible. However, this is one of the things we can only guess at. Another question is much more important: Is Jesus left out of Shakespeare?

Tacitus did not mention the name of Josephus in his writings. Yet the critics of Tacitus admit that the old Roman writer drew upon Josephus quite heavily. It is not necessary to use the word "sun" when discussing or referring to light or things which

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would never have been had the sun not existed. Many books and passages in books and articles in magazines that do not mention Jesus' name refer to Him indirectly, and to things and conditions that would not have been had He not lived. There are some things in Shakespeare that one can not help deploring. Yet it is a monumental work, out of which great good goes into the life of the world. And much of the good in Shakespeare is undoubtedly the result of Christian influence upon its author's day.

When a boy, my little study of Shakespeare revealed to me the fact that the work is shot through with Christian principles. Moreover, I found passages in Shakespeare that made me think of Jesus, and Jesus only. Nor have I as a man found occasion to see it otherwise when reading Shakespeare. And my consultation of Shakespeare's critics has augmented my conviction that Shakespeare frequently wrote out of Christian sentiment.

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Churton Collins, in "Studies in Shakespeare," avers that Montaigne and Shakespeare revered Christianity. And John H. Morrison, in "The Great Poets as Religious Teachers," says:

"I doubt whether there is a single essential doctrine or precept of the Gospels which is not directly or indirectly recognized and enforced by Shakespeare."

Thus quotations from the comments of Shakespearean critics might be multiplied indefinitely.

Shelley was an avowed atheist. But it is my opinion that he just thought himself an atheist. He could not accept the God represented by the church of his day—that was all. He likewise doubtless regarded Jesus as only a man. Nevertheless, Jesus figured in his writings. And in some of his private correspondence he expressed personal admiration for Jesus. Also William Blake, the "queer poet," whom no one seemed to understand, denounced the creedal Christ, but ex-

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alted the man Jesus. If the entire circle of modern writers who have opposed organized religion should be made in quest of an author who has altogether ignored Jesus and managed to steer entirely clear of His influence in our ever-advancing civilization, I am certain that he could not be found.

Richard Roberts, in "That One Face," says:

"If we could send a man, who has no previous knowledge, to examine the literature of the last twenty-five centuries, his strongest impression would be that, at a certain point, a personality altogether unique in wealth and power impinged on the life of man, gradually changing the tone and stress of literature and exerting a permanent influence upon it."

And he adds:

"The absolute pre-eminence of Jesus Christ in the essential art and literature of nineteen centuries is beyond serious question."

If all the books in which Jesus is mentioned or figures, and all the books that lean upon Him in one way or an-

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other, and all the books that contain things resultant upon His influence in civilization, were destroyed, the great libraries of the world would be wrecked.

ART

THE field of fine arts by no means narrows itself down to one subject. Nor is there a reason why any of the arts should be denied a place in this discussion—the history and analysis of every art in modern hands would show the finger-prints of Jesus. For example, when recently looking through a book entitled, “Famous Sculpture,” I was surprised at the space devoted to Christian symbolism in the sculpture of the Christian era. Another book—a history of sculpture—makes extensive reference to the impress of the Christian religion on the Hellenistic and other styles of sculpture that have, in the main, been retained. I find, also, that a study of architecture would reveal additions and subtractions and settings traceable to none other than Christian sources. And thus the entire

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round of art might be made. Music will be treated as a special subject in the next chapter. When we hear or see the word "art," we usually think first of pictures. Hence, the single word, "art," instead of an explanatory phrase, introduces this chapter.

Eusebius could not be a witness in the discussion of the historicity of Jesus, for the reason that testimony labeled "traditional" was not permitted. However, he may now be called to testify that he saw paintings of the Christ and Peter and Paul. This reference to Eusebius is to show that the artistic temperament yielded itself to the magnetism of Jesus early in our era.

The discussion of the subject now in hand must necessarily be introduced by reference to the old-time burial-vaults about Rome. The Catacombs could not be used as direct testimony to prove that Jesus lived. But the present discussion can not ignore the Catacombs. It is in a catacomb that the earliest

extant painting of the Christ is found—now so faded and marred that it is scarcely discernible.

The reader will clearly understand that in the Catacombs “the Christ of dogma,” as the New Theology insists, looms large. But this does not invalidate our appeal to the Catacombs. The historicity of Jesus is admitted by the advocates of the New Theology. Nor can they do other than admit that the artists who wrought in the Catacombs must have believed that Jesus lived. It could not have been otherwise than that in the minds of those artists Jesus and the Christ were one and the same person. The exaltation of the Christ in the Catacombs was the exaltation of Jesus. Those artists could have had no other person in mind.

It must be admitted that in consideration of the display of the Catacombs can be found characteristics of pagan art. A specific observation by art critics is the similarity between representations of Hermes Kriophoros

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bearing a ram and the representations in the Catacombs of the Good Shepherd. Instead of diminishing the force of the present argument, this fact enhances it. The main purpose of this book is to stress the universally observable fact that Jesus of Nazareth is gradually taking possession of the world—eliminating bad and unimportant things and conditions and retaining and appropriating all that is good and worth while. There was grace in pagan art, and why should it not have been made to serve in the creation of Christian conceptions? (In a subsequent chapter, when the argument shall have been completed and the Bible can be reopened, my thought respecting Jesus' method of procedure will find expression. But during the argument a distinct reference to it, or anything resembling New Testament preaching, would be a violation of my contract with the reader).

The art of the Catacombs expanded as time went on, and its expansion

clearly reveals tragic periods through which the Christian religion passed. In a catacomb, which, according to De Rossi, was started either in the days of the apostles or of their immediate successors, a fresco of Christ's face appears. There is, likewise, a fresco of Christ as Orpheus taming the wild beasts—the wild beasts, in the light of art criticism, represent the unruly human passions. Also, in an early crypt is a representation of Christ's baptism. These and other pictures clearly indicate that in the beginning the artists of the Catacombs had in mind only the One they worshiped. Later the art of the Catacombs suggests the persecutions and vicissitudes of the Christian faith—an apparent effort to record history. Neither does this detract from the proposition that in the art of the Catacombs the Christ is predominant. No matter what the picture, the Christ, in some capacity, is the center—over all, in all and controlling all.

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Were I competent to discuss art from a critic's viewpoint, and should I devote many chapters to what is known as Christian art—in all the Catacombs and museums that contain it, in all the periods that have produced it and in all the countries where it is found—nothing would be gained for the purpose of this thesis. The sole aim of this chapter is that of emphasizing the fact that Jesus has been, and is, the one great subject of art on canvas. I shall, therefore, hastily mention a few other matters which I think logically find place in the proposition.

Much ado has been made of the fact—and it is a significant fact—that the artists have differed so widely in their conceptions of the Christ. For example, a German artist gives the Christ a German face, clothes Him in velvet and adorns Him with jewels, whereas an Italian artist gives Him a dreamy face, clothes Him cheaply and leaves off the sparkle. It has been said that to the German artist the Christ is a

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German and that to the English artist He is an Englishman. Why not? There is nothing in this to occasion wonder. Human nature has ever to be reckoned with. And human nature has in it an element which insists upon tribal, racial or national superiority of some sort. The characteristics of a people are handed down from generation to generation, and they are manifest in individual effort and accomplishment. Why, therefore, should not the German artist's Christ be stern of countenance and aggressive in bearing? And why should not the French artist's Christ be graceful in attitude and sociable in appearance? Instead of detracting from the contention that Jesus is the center of art, all this adds mightily to it. Varied as are the conceptions, overshadowed by the nationality of artists, the pictures are designed to represent the Nazarene. It is to Him that modern art has ever turned for its major subject. In this my argument is entrenched.

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The Renaissance gave civilization a long, tremendous push forward. And it wrought marked changes in art, as in everything else. It liberated art in many ways, and, of course, liberalized it. That the Renaissance gave individuality, and license, sway in art can not be questioned. But there was one thing the Renaissance did not do—it did not change the artist's favorite subject. The man who was the Christ in people's minds before the dawn of the Renaissance remained the Christ to the people of that expanding day, and the artists vied with one another in portraying Him on canvas.

Nor has our modern day transferred the emphasis to another subject. The masters of modern times have immortalized themselves by placing their conceptions of Jesus before the world. Yet it appears that, in the eyes of artists, the task of producing the most worthy conception of Jesus possible has not been completed. Pictures of Jesus are yet in the making—the

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world around. Sir Wyke Bayliss ran no risk when, in "Rex Regum," he prophesied that "the face of Christ shall never fade from our eyes as have the faces of the old gods."

Moreover, modern art has eclipsed the ancient particularly in its successful presentation of Jesus without attempting to endow Him with personality. Millet's "Angelus" is an example. Were Jesus not somehow visible in that painting, which has been exhibited throughout various countries, it would never have attracted attention. The peasants are the personalities. Yet who could look upon that picture and not visualize Jesus? The eyes of flesh see the painted objects; the eyes of the mind, whether it be the mind of Christian, Jew, atheist, infidel or agnostic, see Jesus—this is the miracle of the "Angelus."

P. T. Forsyth, a keen art critic, intimates that religion is visible in secular art. The modern secular picture that attracts attention emits as part of

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its atmosphere an indefinable something which does not suggest either a pagan deity or the pantheism of the "advanced thinker," but a spiritual influence which emanates from the age-long soul-conception of Jesus. The man who with brush and paint succeeds in winning and holding the eyes of the world can not leave Jesus entirely out of his production. Whether or not he be a Christian, something that, in his studies, has emanated from Jesus is in his artist's soul, and it gets into his picture. The casual observer may not be able to designate anything in a renowned picture that suggests Jesus, but the expert art critic will point out in it a touch that would not have been there had Jesus not lived. Perhaps there is a thought worth getting in Forsyth's observation: "The romantic spirit is the specially Christian element in art."

Joseph Lewis French, in "Christ in Art," says: "The subject of the Christ is undoubtedly the greatest that

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has ever entered into the domain of art."

The masters have been impelled, by silent public demand or something within their own souls, or both, to hang up their pictures of the Christ—this, to say nothing of the innumerable paintings that leave out the personal Jesus, but that in some manner reflect His influence upon communities, occasions and individuals.

What class of pictures has the greatest drawing power? And what type of picture fascinates people most? These questions can be the better answered by another: Where do men who visit the centers of art stand and worship?

"The Last Judgment," by Michael Angelo; "The Transfiguration" and "Feed My Sheep," by Raphael; "The Descent from the Cross," by Volterra; "Christ and Disciples," by Fra Angelico; "The Last Supper," by Andrea del Sarto; the "Head of Christ" and "The Last Supper," by Leonardo da

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Vinci; "Touch Me Not," by Correggio; "The Descent from the Cross," by Rubens; "Christ in the Peasant's Hut," by Von Uhde—these are the sort of pictures people travel long distances to observe, and before which they bow their heads in profound reverence.

Remove Jesus—His personality and influence—from the picture galleries, and their attractions will be swept away.

MUSIC

WERE classification our rule of procedure, the contents of this chapter would have been incorporated in the preceding chapter, or this would be one of at least two chapters under the title "Art."

I regard music as the finest of fine arts. I do not minimize the value of painting, sculpture, architecture or anything else that might be called an art. A production of mastership that accomplishes good, whatever its character, is a contribution to human progress which must be admired. However, in my estimation, music transcends the other arts in at least one particular. It makes its approach through the ear, and is transient. Yet it lingers as an influence, and accomplishes permanent results. One looks at a picture or statue or cathedral, and

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it is photographed on his mind. He can neither see music when under its spell nor visualize it after it has taken flight. Nevertheless, it fills his soul with an indefinable joy in the present and leaves something majestic in his heart for the future.

I shall not contend that Jesus of Nazareth was a musician, or that music especially appealed to Him. I might think, and affirm, that He was without defect or dormancy in sensibility, as well as in character and vision. But this would be stepping out of the field of fact into that of conjecture, and conjecture can have no place in my thesis. I shall stress the fact, however, that Jesus is predominant in the realm of music.

The air of "America" can not be definitely traced beyond its adoption by the British national hymn. But there are strong indications that its source was Christian. If Handel composed it, and some so think, it was, without doubt, sent forth as a conveyer of

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Christian sentiment. Whatever its origin, that inspiring tune gives one the impression that it has for its soul the vibrations started and perpetuated by the militant tread of the young Nazarene down through the centuries. It is thought by some devout students that the air of all secular music that endures is caught from the influence of Jesus upon our civilization. I do not present these conclusions, which are inferential, as facts. I mention them to pave the way for a more sweeping proposition. All secular music, as we shall see later on, is in Jesus' grasp. In other words, the influence He started down the highway of time gave the world its musical grammar and rhetoric.

It would require long and tedious research to catalogue the songs that either bear the name of Jesus or are based upon Christian sentiment or hope. A study of hymnology would embrace so many periods and countries and tongues that to complete it one

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would be compelled to spend large money and to devote probably his entire life to the task.

Opera and symphony have immortalized names, but oratorio has blazed forth the stars of magnitude.

Such masters as Beethoven, Haydn, Bach, Arnold, Macfarren, Stainer, Schutz, Parry, Gounod, Sullivan and Schneider each soared higher in his oratorio exalting the Christ than in any other production.

Mendelssohn's two great productions were "St. Paul" and "Elijah." However, when we contemplate the fact that Mendelssohn was a devout student of the Bible, we could readily surmise that had he lived longer he would have crowned his great reputation by lifting Jesus of Nazareth up in perhaps the greatest of oratorios. But it is not necessary to draw upon the imagination regarding what might have been had that high-minded Christian Jew not passed on in his thirty-ninth year. Among his effects was

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found a manuscript, "*Christus*," incomplete because the stroke of apoplexy had dashed from his hand the gifted, consecrated pen.

Anna W. Patterson, in "The Story of Oratorio," refers thus to Handel's major contribution:

"Were all musical masterpieces, save one, doomed to destruction, perhaps that most salutary for preservation would be Handel's great oratorio, 'The Messiah.' "

Again she says:

"Handel found in the Messiah a theme above every theme whereon to base the greatest oratorio of his own and subsequent times—for the day seems yet far distant when we can point to a tone-cathedral more magnificent and sublime than that which the great Saxon has erected in honor of the Son of God."

The historian can neither add, subtract nor evade. He must do two things—pass along the highway of his subject with his eyes wide open, and faithfully record what he sees. Hence, Jesus shines in the history of music as does the sun in the universe. No

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matter how long the list of authors one consults, he will not find an attempt at a history of music with the influence of Jesus eliminated. Moreover, should one try to find a history of music containing only meager reference to the spell of the Christian religion over this art, his quest would be without avail. Every historian dealing with music, as a general subject, must devote large space to the part the Christian religion has played in its development. I could quote from many authors, and what each has said concerning the upward urge the Christian religion has given to music would be convincing and fascinating. But space can be accorded only a few.

Prof. Edmond Dickinson, of Oberlin College, is on record as follows:

“In the very nature of the case, a new energy must enter the art of music when enlisted in the ministry of Christ. A new motive, a new spirit, unknown to Greek or Roman or even Hebrew, had taken possession of the religious consciousness. To the adoration of the

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same Supreme Power, before whom the Jew bowed in awe-stricken reverence, was added the recognition of a gift which the Jew still dimly hoped for; and this gift brought with it an assurance, and hence a felicity, which was never granted to the religionist of the old dispensation."

We attribute the origin of nature's melodies to the Creator, and think but little about it. But the beginning of music among men is a subject which mightily interests the historian. However, each ambitious chronicler of musical progress reaches the point where his research must end. When, where and how human music began is, and perhaps will ever be, a matter of unsatisfactory conjecture. Various theories have been advanced, but no one has supported his theory with facts. Nevertheless, the history of music has been successfully traced through nations and races and tribes back to a time very remote.

This does not mean, though, that music as an art existed in the long ago.

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It might be called one of the later arts. Music in the abstract came down through the ages to meet One who would put it into the concrete. It was not until Jesus began, through His religion, to lay His hands upon and appropriate and organize the great worth-while things that science entered music and made it the finest of arts. The process was, of course, necessarily slow. Men with power in their hands and men of musical talent were necessary, but such could be used only as they voluntarily yielded themselves to this service.

Gregory the Great, at about the close of the sixth century, was vitally interested in music, and through him an elementary system his day had inherited was partially developed. Charlemagne, in the latter part of the eighth and the early part of the ninth centuries, saw to it that the Gregorian system was widely used. And, as a matter of course, men of genius, here and there, saw its defects and thought of ways

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to remedy them. Thus, as the centuries passed, music slowly progressed toward a satisfactory basis. In other words, it gradually became scientifically organized. And when this was accomplished, its basic structure was finished. The art of music still responds to the touch of constructive genius, but its fundamental rules have been fixed for centuries.

Recently, I was sitting on the mezzanine floor of a leading hotel—listening to the orchestra during the noon lunch hour. A violinist displeased the director. At the conclusion of the selection an argument ensued—the violinist maintaining that he had played his part accurately. The director terminated the dispute by saying: “The rules were fixed before you and I were born, and I shall hold you to them.” I do not know what it was to which the director referred, but it was “fixed” and could not be changed. It reminded me of, and doubtless respected, statements made in histories of music.

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In his book, "The Art of Music," C. Hubert Parry discusses at length what he terms "the system," which "our ancestors gradually evolved for our advantage," and asserts that it will probably be many centuries before it will give place to a new system. To whom did he refer? As a musician, and writing for the benefit of musicians, he had in mind the professional ancestors of musicians—men who somewhere back in the centuries established the present-day basis of music.

Frederick Louis Ritter, in a small book, "Manual of Music," throws some light on the matter:

"Music, being assigned such an important office in connection with liturgical service, became the subject of continual study; a musical grammar, giving the necessary rules for the mastery of the system of the ecclesiastical modes, the reading of the notes, the tradition of singing the *cantus planus* and the chants, gradually established itself."

Prof. Waldo Seldon Pratt, of Hartford Theological Seminary, who is the

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author of several books on music, departs from the usual method of the historian and sums up the whole matter in a chapter. In his "Musical Ministries in the Church," he says:

"It is worth remembering, in the first place, that the art of music is what it is to-day largely in consequence of what religion has done for it. The demands that religion has put upon music, the opportunities and incentives for its development that religion has afforded, and the basis of knowledge and character that religion has supplied for musical culture—I mean that these have furnished to music the necessary occasion and atmosphere and nutriment for its growth to the stature of a great and famous art. Music is to a striking degree the creation or child of the church. Many of its most ordinary technical ways and resources were discovered or invented because the church needed them."

The following significant statement concludes Professor Pratt's narration of musical accomplishments which have remained unaltered to our day:

"The important fact for us here is that every step in this process was taken by ecclesiastics, and primarily for the upbuilding of

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church music. Nowhere but in the church was there an adequate opening or a sufficient motive."

With reference to the period in which music found its center, and the accomplishments which permanently established it as an art, he says:

"This point will bear illustration, though necessitating reference to a few musical technicalities. It is well known that all orderly musical procedure in composition rests upon three constructive doctrines: Harmony, dealing with chords and tonality; Counterpoint, dealing with voice parts and their interweaving, and Form, including every grade of the rhythmical disposition of tone materials. In our modern theories we usually put Harmony first, but historically Counterpoint was developed first. The altogether extraordinary elaboration of Counterpoint in the later Middle Ages was the first systematic effort to deliver music from its ancient bondage to mere practical recitation, and to give it laws of internal structure and organization somewhat analogous to those of architecture. For some three centuries—say, from 1200 to 1500—almost the entire energy of those who made music a real study was put upon the solution of this problem, whose difficulty is but

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slightly appreciated by those who have not themselves wrestled with it. *The result was the formation of certain laws of musical grammar and rhetoric that have never since been abrogated, though their applications have been extended and multiplied. Every composer to-day must follow the lines of procedure once for all established rudimentarily by tedious experiment and toil some five hundred years ago.*"

Thus it appears—it is emphatically declared by eminent authorities—that the Christian religion has wrought out and established a system of music which the world has accepted, and from which none may deviate. To put it succinctly, Jesus of Nazareth presides in every studio of music to-day, His hand is on the pen of every composer, whether religious or secular, and, in substance, He says to them one and all: "I am Master here. Use my grammar and rhetoric. Follow my instructions." And they obey Him. Where is the composer who would dare to radically depart from the fundamental rules of music established in the school of experience which was overshadow-

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ed by the Christian religion? Even the composer of jazz must observe the rules, or there would be no demand for his sheets.

To sum it up: Jesus, in name and influence, is the heart-throb of our hymnology and of renowned oratorio, He is the soul of tunes to great secular songs, and He is the Master in the universal studio. Were Jesus removed from the realm of music, the melody of the world, in so far as human instrumentality is concerned, would be hushed.

THE CHRISTIAN CALENDAR

CHRONOLOGY is not a subject of general study—apparently not one of general interest. It may be that we pay but little attention to chronology because it is so dry and tedious and laborious to contemplate. Or perhaps the Calendar, like numerous other great things, is so commonplace that, while using it continuously, we never pause to give it serious thought.

It is doubtful if anything in history has been the cause of so much brain worry as has the problem of reckoning time. The peoples of earth began addressing themselves to this stupendous task in the early years, and on down to our own day religious systems, governments and individuals of inquiring mind have wrestled with it.

The Gregorian Calendar has gradually taken precedence over all others,

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and it is destined to entirely supplant them the world around. In 1577 Gregory XIII. appointed a commission of mathematicians and chronologers to consider a readjustment of the Calendar, and in 1582 he issued a bull authorizing the new Calendar. This Calendar, owing to his initiative in evolving it out of the Julian Calendar, bears his name. But it is generally known as the Christian Calendar—and justly so.

Everything must begin with something, even though it be only an assumption. Jesus as an historical fact has not been questioned by modern Calendar specialists. Nor has there been serious contention among them as to whether or not the Calendar should start with Jesus. The contentions have respected the date of Jesus' birth and Easter—especially Easter. The birth date, however, has been assumed and settled. The Easter question still perplexes—even within recent years, Parliament has discussed it at length.

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The finer readjustments, still desired and being wrought upon, matter not so far as the objective of this chapter is concerned. One thing has been definitely settled upon, and it is as fixed as are the planets the chronologers study. It is the CENTER. Jesus of Nazareth divides time, as men know it. Time, ancient and modern, leans upon Him, and upon Him only—"B. C." and "A. D."

The more enlightened nations proceed entirely by the Christian Calendar. England has taken it to all her possessions. And modern business, as well as missionary endeavor, is establishing it in the remotest parts of earth. In a few countries the native instinct still clings, in a way, to ancient methods of reckoning time. But these methods are everywhere receding. International business is transacted on the Christian Calendar. There are calendars many, mostly religious; but there is only one aggressive Calendar that is entrenching itself the world

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over—the Calendar that centers in Jesus of Nazareth.

The Christian Calendar is more powerful than the Constitution of the United States or the constitution of any other country. The constitution of a nation rules only in the lives of a citizenry. The Christian Calendar rules in the activity of nations, and in diplomatic relationship it rules in the affairs of the world. The Christian Calendar, as an instrument of present-day authority, is more powerful than the Bible. The Bible rules only in the lives of those who voluntarily accept it as authority. The Christian Calendar rules autocratically in the lives of all. The Christian Calendar is the most powerful thing in the world.

Recently a society for the promotion of atheism applied for a charter in the State of New York. That application was formally presented on the Christian Calendar—in other words, in the name of Jesus legal permission was sought to prove that there is no God!

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But there was no other method of procedure left to the New York atheists. Applications for charters must be made, and charters must be granted, in the name of Jesus. It is the law.

No man in the leading civilized countries can transfer property, write a check, make his will or in any way identify himself with business or government without recognizing Jesus in the Christian Calendar. Universal business is transacted and governments are run in the name of Jesus.

Men who talk against the Christian religion sometimes boast that the name of Jesus does not appear in the Declaration of Independence, the Constitution of the United States or the induction oath of public office in the United States. The fact remains, however, that the inauguration of the President, for example, is recorded in the name of Jesus, and that every official act of the President is performed in the name of Jesus. Also both the Declaration of Independence and the Con-

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stitution of the United States are dated in the name of Jesus. The method of dating the Constitution looks a little odd in this day—a day which takes a short cut to everything. The Constitution ends as follows:

“Done in Convention by the unanimous consent of the States present the seventeenth day of September in the year of our Lord one thousand seven hundred and eighty-seven.”

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ROBERT G. INGERSOLL is commonly referred to as "the great agnostic." The new Standard Dictionary names him as an agnostic, and so do other reference-books. But Ingersoll was more than an agnostic. He was not always content to say, "I do not know." He passed on too recently for his lectures and writings to have been garbled or afflicted with interpolation. His works are in our libraries, still fresh and touched with his striking personality. And all who have read them know that he, in one way or another, emphatically denied the inspiration of the Bible, the existence of a Supreme Being and the deity of Jesus. I shall quote a few of his many denials:

"There never was, and there never can be, an argument even tending to prove the inspiration of **any** book whatever."

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“Our ignorance is God; what we know is science.”

“Beyond the universe there is nothing, and within the universe the supernatural does not and can not exist.”

“A deity outside of nature exists in nothing, and is nothing.”

“The Jewish God must be dethroned. A personal Deity must go back to the darkness of barbarism, from whence it came.”

“I can not believe in the miraculous origin of Jesus Christ.”

“If it is important for us to know that He was the Son of God, I say, then, that it devolves upon God to give us the evidence. Let Him write it across the face of the heavens in every language of mankind.”

Yet Ingersoll was an apostle of not only modernism in the broad sense of this term, but of the New Theology in America. He not only proclaimed our present-day modernistic teaching, in his own blunt way, but sensed its penetration of the American pulpit, and, judging from some of his utterances, he regarded himself as its forerunner. He praised the “advanced” theology of Germany, and predicted that it

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would entrench itself in the pulpit of the United States. Moreover, his memory is revered by leaders in the New Theology school. Alfred W. Martin, in his book, "The Life of Jesus in the Light of the Higher Criticism," lifts up this monument to the advance agent of the New Theology in America:

"I would not be unmindful of the great service Ingersoll rendered to religion. Remembering the particular period in which his work was done—those decades of fierce controversy over issues now dead beyond all possibility of resuscitation—we must gratefully acknowledge that no other man of his time did so much to help the faith of the past on to the faith of the future. Nor is it extravagant to maintain that much of the liberalism conspicuous in orthodox circles to-day must be attributed, in large measure, to Ingersoll's *expose* of antiquated beliefs."

I admire this author's honesty and frankness. And I think every New Theology preacher in America should publicly praise Robert G. Ingersoll. He favored all such preachers before they were born or when they were

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young, and, if gratitude be a virtue, they should aid in keeping his memory at par in the public mind.

Had Ingersoll been born in 1873 instead of 1833, and his sixty-six years vouchsafed, he would now be among us—and in the zenith of his eloquence and magnetism. Were he alive now, with a conscience more flexible than the monitor so manifest in his life, and should feel so inclined, he would doubtless be the most outstanding New Theology preacher in the country. Pretending a reverence for things sacred, he could so phrase his thoughts as to make his lectures on the gods and the Bible and Jesus great New Theology sermons.

However, Ingersoll was born too soon for such a career. And were he here to-day, it is my opinion that we would know the same honest, outspoken man we see in the recent history of the American platform. One may disagree with Ingersoll, but he can not help admiring his honesty and the above-

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board manner in which he played the game. We can not think of duplicity in connection with the name, "Ingersoll." That great orator was too honest to proclaim his unbelief in the garb of religion, and on salary from church or Bible chair. He provided his own auditorium, and was strictly honest with the public. When the people assembled to hear him speak, they knew he would endeavor to cut the foundation from under the Christian religion. They went, the majority of them, out of curiosity, but when they sat in his audience they knew they were looking at an honest man. He babbled not about "human genius" and its close kinship to inspiration—he told them that the Bible was not inspired. He did not endeavor to explain that in the concept we call God there is something of value—he told his auditors that they were deceived about God, and that human reason was supreme. He talked not about Jesus as "a son of God" in some sort of degree above His

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fellow-men—he declared that Jesus was simply a man like other men. He accepted the theory of evolution as exact science, and thus frequently made himself ridiculous on the platform. And he faced the chilling winds of criticism bare-shouldered—he did not, when the sting became uncomfortable, don the cloak of “a working hypothesis.” Ingersoll was not built to ride two horses going in opposite directions. And, although he paved the way for the New Theology in America, were he here now he would not be a preacher in any pulpit or a professor in any Bible chair.

Ingersoll was an extensive reader, and his memory was a marvel. He read the Bible, and it is said that he practically knew it by heart. Whether or not this be true, a comparison would show that more Scripture is quoted in a single lecture of his than is likely to be found in a dozen New Theology sermons to-day.

I could devote chapters of adverse criticism to Ingersoll's lectures and

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writings, for I am at issue with the major part of his teaching. But such procedure would not be in line with the purpose of this book. I simply wish to point out a tremendous oversight upon his part.

Now and then, Ingersoll gave Jesus faint praise—he even referred to Him as an “infidel”! However, his works, as a whole, do not even give Jesus a prominent seat among the great teachers. His lengthy tributes to Humboldt and Thomas Paine are monumental; his brief chapter, “Christ’s Mission,” is a slur.

In the introductory paragraph of his lecture on Humboldt, he says:

“He was one of those serene men, in some respects like our own Franklin, whose names have all the luster of a star. He was one of the few great enough to rise above the superstition and prejudice of his time, and to know that experience, observation and reason are the only basis of knowledge.”

The concluding paragraph of the eulogy reads:

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“The world is his monument; upon the eternal granite of her hills he inscribed his name, and there upon everlasting stone his genius wrote this, the sublimest of truths: The Universe Is Governed by Law.”

His praise of Thomas Paine is more elaborate still—to quote even what might be called a small part of it is forbidden by King Space. Here is a sample paragraph:

“He lived a long, laborious, useful life. The world is better for his having lived. For the sake of truth, he accepted hatred and reproach for his portion. He ate the bitter bread of sorrow. His friends were untrue to him because he was true to himself and true to them. He lost the respect of what is called society, but kept his own. His life is what the world calls failure and what history calls success.”

The chapter on “Christ’s Mission” contains no eulogistic expressions. Instead, it represents Jesus as the arch-plagiarist of the ages. He points out, at great pains, that Jesus plagiarized from the Old Testament, Buddha, Laotsze, Zoroaster, Socrates and Cic-

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ero, and from the ancient Egyptian, Greek and Roman superstitions.

Ingersoll's mind was like an eagle soaring the skies. He seemed able to see at a glance practically every historic thing on a given subject. The history packed into a single Ingersoll lecture is apt to startle the reader. And when one has spent an evening reading Ingersoll his brain is likely to be in a whirl. How could a busy, ever-traveling man like Ingersoll have read so much? And how could one human brain have retained elaborate, exact information on such a variety of subjects? These are the wonder questions one can not help asking. Yet Ingersoll's eagle eye failed to see the most significant thing in all history—the authority of Jesus on earth. I am positive that he overlooked this, for, had he seen it, the man in him would have either accepted it or wrestled with it. Ingersoll was not built upon the plan that ignores or evades. He did not see Jesus as a world power in

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reform and literature and the arts and democracy and the Calendar. Why he was thus blind will never be known.

In Ingersoll's estimation, Jesus was insignificant as compared with other world teachers—insignificant as compared with even Humboldt and Paine. In his estimation, Jesus was so light of mind that in preparing His sermons He was driven to the necessity of purloining the sayings of others and piecing them together. Yet Jesus is the only man of history whom Ingersoll was compelled by custom and law to daily recognize throughout his life.

As has been observed, Ingersoll's lectures and writings abound in history. He was an adept at specifying dates, and he frequently used the designations—"B. C." and "A. D." It could not have occurred to his otherwise quick mind that when on the platform ridiculing the Bible, the personality of God and the deity of Jesus he was continuously recognizing the authority of Jesus.

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It is probable that a record of Ingersoll's birth was made at court—though the law requiring birth records was not so exacting then as now. It may be said, however, that if his birth was recorded the entry was made in the name of Jesus. The elementary books he studied when a boy—books that expanded his mind and supplied the splendid English he used—were published in the name of Jesus. He was admitted to the bar and practiced law in the name of Jesus. His marriage license was issued in the name of Jesus. All the business of his life was transacted in the name of Jesus. His death certificate and burial permit were recorded in the name of Jesus. His estate was settled in the name of Jesus. His works are to-day published and distributed in the name of Jesus.

When Ingersoll started for a given point to deliver a thunderbolt lecture against the fundamentals of the Christian religion, he purchased a ticket

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stamped in the name of Jesus and paid for it with money issued in the name of Jesus. On the train, which made every mile of its schedule in the name of Jesus, he entertained himself with magazines and books and daily papers published in the name of Jesus, and from the train he sent his telegrams in the name of Jesus.

Upon arrival at his destination, he registered at a hotel in the name of Jesus. In the dining-room he ordered his meals from the menu cards printed in the name of Jesus. At the appointed hour he arose in a hall, built and maintained in the name of Jesus, and leased for him in the name of Jesus, and there he hurled an oratorical tornado at the religion Jesus founded. The next morning he read the glowing report of his brilliant lecture. And had he glanced thoughtfully at the date-line, he might have discovered that his great reputation as a ridiculer of the religion of Jesus was heralded in the name of Jesus!

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IT is not necessary to dwell at length upon the well-known fact that Jewish teaching never recognizes Jesus as the Christ. Jews everywhere are taught that Jesus was a man, plus nothing. They generally regard Him as a religious enthusiast who sought to be a reformer, or as an impostor. The latter view is more likely to be found on the orthodox side of Judaism. No Jew could in any way express recognition of Jesus' deity and remain in the fold. Yet the Jews of Europe and America, and likewise Jews in other parts of the world, are compelled to daily recognize the authority of Jesus.

In a preceding chapter we observed that Jews close their business houses every year on December 25—outwardly, at least, in celebration of Jesus'

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birth. This is, of course, in line with custom. Nevertheless, I am calling attention to facts—and it is a fact that Jews close on Christmas Day.

Moreover, in this and other countries the Jew—especially the large Jewish merchant or banker—closes his business on Sunday. Sunday has displaced the Sabbath in the public mind. Sunday closing is a general custom, and to it the prominent Jew in business can not say “nay.” In bowing to custom, he bows to authority. It may be added that in many localities the Jew, like the Gentile, *must* close his place of business on Sunday because it is the law. And be it remembered that Sunday is set apart as the day on which tradition says Jesus arose from the tomb. (As I am not yet permitted to reopen the Bible, I can do nothing other in this connection than employ the word “tradition.”)

It is to the Jews’ anomalous predicament, enforced by the Christian Calendar, that I wish to call special atten-

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tion. As we have already observed, the Christian Calendar must be recognized in every human transaction that involves an obligation.

The Jewish Encyclopedia, prepared by more than four hundred scholars and specialists, was, of course, copyrighted and published in the name of Jesus. This comprehensive work contains a lengthy explanation of the Jewish Calendar, yet throughout its volumes the Christian Calendar is used. The abbreviation, "B. C.," is invariably used when dating events prior to the Christian era. The fact that this is the only way, and that it is therefore compulsory, does not make insignificant the observation. The greatest literary production of the Jewish mind *must*, from beginning to end, submit to authority which in some way proceeds from Jesus.

Also, the "American Jewish Year Book" for 1925-26, issued by the Jewish Publication Society of America, is compelled to recognize the authority

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of Jesus. The Jewish Year Book contains "A Survey of the Year 5685," and a footnote makes this explanation: "The period covered by this Survey is from Apr. 1, 1924, to March 31, 1925." Not at all insignificant when one realizes that the Jewish Calendar has to be explained to Jews in the light of the Christian Calendar!

Jesus of Nazareth, in the Jewish synagogue, is an historic impostor or would-be reformer or great teacher—His standing depends upon the orthodoxy or liberality of the pulpit that refers to Him. Yet the synagogue itself, whether Orthodox or Reform, mutely, but eloquently, recognizes the authority of Jesus. The title to the ground on which it stands is recorded in His name. The permit for its erection was granted in His name. The architectural specifications were contracted for and delivered in His name. The synagogue, from start to finish, was builded in His name—the contracts for excavation, stone and wood-

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work, tiling, painting, decorating and furnishing were all let and executed in His name. And the synagogue is maintained in the name of Jesus. Every piece of repair work is done and every ton of coal is shoveled into the cellar in the name of Jesus. Even the rabbi's salary check is made out in the name of Jesus!

Law bends not to the convenience of either race or creed. Hence, Jews, like other people, are born in the name of Jesus, they are married in the name of Jesus, they transact their business in the name of Jesus, they handle money (lots of it) issued in the name of Jesus, they die and are buried in the name of Jesus, and their estates are executed in the name of Jesus. Where is the Jew who can transact an item of business, take a journey, provide his daily food, live a day or die without recognizing the authority of the young man from Nazareth?

Also, the fact that Jesus is more and more compelling the respect of

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leading Jews, in America and other countries, merits special emphasis.

The Jewish Encyclopedia treats Jesus with distant, stately courtesy. Nevertheless, it discusses Him at great length and with considerable respect. Jewish historians and scholars have dignified Jesus as an historical personage of influence and power. And others of the Jewish race have praised Him in terms that are surprising. Claude G. Montefiore wrote an appreciation of Jesus and likewise a commentary on the Synoptic Gospels. Joseph Jacobs wrote a complimentary study of Jesus entitled, "As Others Saw Him." And rabbis frequently get into the headlines as a result of pulpit references to Jesus that are extraordinary. As late as 1925, Rabbi Wise made statements respecting Jesus that startled the public and that temporarily embarrassed his standing as a Jewish teacher.

"A Jewish View of Jesus," by H. G. Enelow, published in 1920, is per-

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haps the most liberal recent book from the pen of a Jew. This book is exceedingly complimentary in its references to Jesus. Yet, in the author's mind, it is written within the limitations of Jewish orthodoxy. Liberal quotations from it will constitute an asset worth while in support of the proposition that Jesus was and is more than man.

Neither this book nor any other writings of liberal-minded Jews should be regarded as an indication that the Jewish people are about ready to accept Jesus as a divine personage, for they are not. The rank and file of Jews are not in sympathy with discourses upon the worth of Jesus as a man, which are delivered by some of their leaders. Nor do the exceptional rabbis and writers who eulogize Jesus accept Him, in any sense, as the fulfillment of Messianic prophecy.

The first paragraph in "A Jewish View of Jesus" reveals clearly the general Jewish attitude toward Jesus. It reads:

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“A study of the relation of Jesus to the Jews, from the Jewish point of view, is still a somewhat hazardous undertaking, exciting suspicion or fear of one kind or another. Orthodox Christians will suspect an element of irreverence in a Jew’s treatment of Jesus. The old-fashioned Jew, on the other hand, may object altogether to such a discussion, as giving undue attention to a foreign subject. Consideration of Jesus on the part of a Jew is regarded as a sign of weakness, if not disloyalty; as a leaning in the wrong direction, particularly if it shows symptoms of admiration for Jesus.”

The author makes it plain that, notwithstanding his great admiration for Jesus, he stands with his people in denying that Jesus was the Messiah. The following statement is clear-cut:

“Perhaps it is well, first of all, to dispose of the question asked most often and most instinctively by Christians; namely, whether the modern Jew accepts Jesus as the Messiah. That the Jews, whether modern or ancient, Reform or Orthodox, do not acknowledge the divinity of Jesus is known to all. It is understood that Jews could not do that and still remain Jews, as the very foundation of all Judaism is the unity and the spiritual nature of God, and the

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Jewish religion has never in the least compromised on this fundamental principle. Only in so far as all humanity is divine, formed in the divine image and with divine possibilities, can the Jew associate the idea of divinity with Jesus. It is commonly understood that the acceptance of Jesus as Divinity is quite out of the question for the Jew. But do the Jews of to-day, or any part of them, find it possible to accept Jesus as the Messiah? The answer is that they do not find it possible to do so, and for the reason that the ideas associated in the Jewish mind with the Messiah not only were left unrealized by Jesus, but have remained unfulfilled to this day."

Professor Graetz, a Jewish historian, asserts that Jesus is the only man of whom it may be said that He achieved more by His death than by His life. The author of "A Jewish View of Jesus" does not take sharp issue with this. However, he argues at length that the Jews did not instigate the death of Jesus, and places the responsibility of that tragedy entirely upon the Roman Government. After much conjecture regarding the

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improbability of Jewish influence and domination at the Roman court, he records his own opinion:

“In reality, there seems no reason to doubt that Pilate, hearing of Jesus, regarded him as a new claimant to the part of Messiah, of the kind he had learned to fear as chiefs of rebellion. As it was the season of Passover, when the city was full of pilgrims and of national enthusiasm, his fears grew the worse. He therefore ordered the arrest of the new leader and his immediate trial and execution.”

This statement, which is followed by an argument against the atonement, seems to be an effort upon the part of the author to remove Jesus still further from the supernatural. He follows it up with an explanation of Jesus' resurrection in the widespread prestige of His name:

“He died a Jew, having no idea that he was destined to be called the founder of a new faith, to supersede or destroy his own. That this part fell to him was due entirely to the small group of men and women that had followed him and stood by him to the last, because they loved him.”

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Further on in the same chapter he puts it in another way:

“It was this band of loyal men and women that thus saved the name of Jesus from oblivion. Whether Jesus would have approved their conception of him as the Messiah, or whether it meant to them what later it came to mean, is quite apart. It was they who made the name of Jesus immortal.

“Naturally their number grew, but the most important addition to their ranks they gained when joined by Paul.”

Then follows lengthy argument to prove that Paul, instead of Jesus, founded the Christian church. I am forbidden to quote the New Testament. Nor can I debate the question as to whether Jesus or Paul founded the church. However, I can say that the author of “A Jewish View of Jesus” clasps hands very warmly with the New Theology writers, who almost invariably arrive at the conclusion that Paul was the founder of the Christian religion.

Rabbi Enelow also avers that the worth-while things in Jesus’ teaching

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were either taken from the Old Testament or inspired by the Jewish religion. After elaborating upon this proposition, he says:

“That he himself regarded his teaching as a pure expression of the Jewish religious ideal—as a fulfillment of the law and the prophets—one can hardly doubt.”

Thus it is seen that this modern Jew, in the argumentative part of his book, strips Jesus of the supernatural, of fundamental originality, of authority and of everything else that would immortalize the name of a man—just as the New Theology writers do. And he concludes that but for the loyalty of a few men and women and the accidental conversion of Paul the name of Jesus would have perished from the earth. Yet, outside the limitations of argument, he appears strangely compelled to place Jesus upon the highest earthly pedestal, and to pay Him homage close akin to worship. The following is an assembly of a few paragraphs and single statements se-

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lected from many such that appear, here and there, in his book:

“There are many reasons why a Jew should be interested in Jesus. First of all, Jesus has become the most popular, the most studied, the most influential figure in the religious history of mankind.”

“In the second half of the nineteenth century, we know, there were many attacks upon traditional religion. Criticism of every kind, historical and philosophical, was directed against it. Many thought that the fortress of faith could not long endure. One thing, however, is remarkable. Amid all these assaults, the world kept on studying Jesus, and regarding him from every conceivable angle. New biographies of Jesus were produced from most diverse points of view; from the physiological, the psychological and pathological points of view, as well as from the orthodox. When, several years ago, the theory was revived that Jesus never existed—that he was a myth—it only served as an incentive to the production of new biographies of Jesus.”

“As a religious being, the Jew can not help taking an interest in the man who, above all others, has played a part in religious history.”

“Whether we like it or no, Jesus has fascinated mankind.”

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The book is concluded with this glowing tribute to the young Nazarene:

“Who can compute all that Jesus has meant to humanity? The love he has inspired, the solace he has given, the good he has engendered, the hope and joy he has kindled—all that is unequaled in human history. Among the great and the good that the human race has produced, none has even approached Jesus in universality of appeal and sway. He has become the one fascinating figure in history. In him is combined what is most mysterious and most enchanting in Israel—the eternal people whose child he was. The Jew can not help glorying in what Jesus thus has meant to the world; nor can he help hoping that Jesus may yet serve as a bond of union between Jew and Christian, once his teaching is better known, and the bane of misunderstanding at last is removed from his words and his ideal.”

The language this Jewish author employs is not extravagant. The gauntlet of criticism Jesus has run down through the centuries—and especially during the past century—would have destroyed all faith in Him, had He been mere man or a myth. But He

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stands forth to-day as the Jew has described Him—"the one fascinating figure in history."

The Jews will not—Rabbi Enelow says they can not—see in Jesus their Messiah. But they know He is the center of literature, the major subject of art and the soul of music. They are compelled by law to recognize Him daily in their business affairs. And their keen-visioned leaders are beginning to call unto them to give pause and to admire Him—the Jew who is fascinating the world.

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WALKING along Broadway, New York City, one afternoon, I saw a sign: "Buy the Infidel Paper." I purchased a copy of *The Truth Seeker*, which I have kept and now have spread open on my desk.

An editorial, "A Bird's-eye View of Jesus," begins thus:

"Jesus, as seen by a man in the twentieth century, looks insignificant."

A paragraph reads:

"Looking upon Jesus from the twentieth century, he is seen as a traveling exhorter in a country which believed in angels and devils and exhibitions of divine manifestations, in an age of mental darkness lighted up by miracles, followed by persons of no education and no character."

A closing sentence affirms:

"A bird's-eye view of Jesus shows him not a god, not a man, but a myth."

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The writer of this editorial demonstrated very clearly the dictionary definition of a "bird's-eye view"—"seen at a glance." But even his "glance" was twisted. He saw Jesus first as an "insignificant" somebody, "a traveling exhorter" in a benighted age and in a country especially afflicted with superstition, and followed by "persons of no education and no character," then as "not a god, not a man, but a myth." And evidently his "glance" did not even reach to the top of his own editorial page. For there he would have read that *The Truth Seeker* was founded by D. M. Bennett in 1873, and that the date of the enlightening editorial he was writing was to be Oct. 27, 1923.

I likewise have before me a copy of a great and popular magazine. It contains a featured article by Edwin Bjorkman, entitled, "Am I a Christian?"

Mr. Bjorkman frankly acknowledges that he regards Jesus as a myth,

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and so refers to Him throughout the article. Authors from Bruno Bauer down to our day have devoted volumes to the "myth" discussion, but this magazine writer has transcended them all. He has succeeded in explaining the "myth" proposition with a gesture. His explanation is contained in the following brief paragraph:

"The Christ story as we have it, in both its natural and supernatural phases, is demonstrably a conglomerate of pre-Christian myths, some modified to suit their novel applications, and others taken over practically intact. From this abundantly proved fact has sprung the new current of opinion already suggested. It sees, in the exalted figure at the heart of all religions called Christian, a myth gradually built up by the race-mind for the symbolic embodiment of man's ever-recurring dream about an agency capable of leading him out of the misery and despair that result from his lack of authentic communication with the omnipotent power sensed behind life's perplexing phenomena."

It is to be regretted that this illuminating paragraph arrived so late. Had it appeared early enough in the

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“myth” investigation, it might have saved a lot of brainwork. Had this streak of light hit the earth on time, men like Voltaire, Kalthoff, Niemojewski, Jensen, Karl Voller, J. M. Robertson and W. B. Smith would probably not have labored so strenuously to prove Jesus a myth. And had Drews and von Soden read this lucid paragraph in 1909, the great debate would probably not have occurred in Berlin in 1910.

The major paragraph of the article reads:

“Another aspect of this myth has played a part in shaping the conclusion to which this self-scrutiny led me—an aspect that impressed me deeply as soon as it occurred to me. While I am pondering whether I should call myself a Christian or not, there are millions of people in other parts of the globe who have no hesitation at all on that score. Of course I am a Swede and a European by birth, an American by nationality and adaptation, an Occidental by geographical location, and a member of the so-called white races anthropologically. But to innumerable Moslems, Buddhists, Brahmanists

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and Confucians, all such distinctions are submerged in my membership of that part of humanity which constitutes modern Christendom. To all such outsiders I am first and last a Christian, no matter what I may say about it. The community of different peoples is determined partly by their own sense of it, and partly by their common juxtaposition to other parts of the human race. From both points of view, Christianity remains a real and living fact even at this late day, and I find myself a part of it."

This man is certainly fenced in and chained down—his escape is impossible. But read the pathetic statement near the close of his article:

"Believe what I may, I am a member, by birth and upbringing, by political allegiance and cultural tradition, of a vast number of racial groups scattered all over the earth, and held together, nominally at least, by a name and an idea, a myth and a dream."

This is an admission worth pondering. Mr. Bjorkman has to accept what he does not believe, and he *is* what he knows he is not. Religiously, he is as a prisoner in irons, and can move neither hand nor foot. But by what

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is he thus securely held? Only a myth! And had it occurred to him he might have said, in a footnote, that his article would appear in the April number of the *Century*, which the myth had decreed should be dated 1926!

“The Christ Myth,” by Arthur Drews, is perhaps the most elaborate denial of Jesus’ existence that has found a place in literature. It has, at any rate, occasioned more widespread interest and discussion than has any other.

Professor Drews, like his predecessors, parallels everything Christian with something pagan, and, in his own mind, arrives at correct conclusions. Space will not permit extended references, but a couple of sample conclusions may be recorded. Here is one:

“In reality, the whole of the family and home life of the Messiah, Jesus, took place in heaven among the gods. It was only reduced to that of a human being in lowly circumstances by the fact that Paul described the descent of the Messiah upon the earth as an assumption

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of poverty and a relinquishment of his heavenly splendor. Hence, when the myth was transformed into history, Christ was turned into a 'poor' man in the economic sense of the word, while Joseph, the divine artificer and father of the sun, became an ordinary carpenter."

According to Drew's method of reasoning (and it is also the method pursued by some of the New Theology writers), Paul, an "epileptic," founded the Christian religion. Paul was keen of intellect, and likewise subject to visions—this was probably due to his ailment. And, besides, he had been reared at a superstitious center. Hence, it was easy for him to honestly deceive himself, and, incidentally, to deceive millions of people down to our day. But had it not been for the accident of Paul's conversion, which was an illusion, the myth known as Jesus and Christ would not have been here for the thinkers of our day to wrestle with.

There were many myths in the olden times, and myths are still nu-

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merous. But Jesus has attracted more attention than have all the other myths put together. Why? Drew's thesis, taken as a whole, explains it. He makes a wonderful composite of the myths. He bunches practically all of the major old-time myths into the Jesus myth. In other words, about all of the ancient myths were put together into one big myth—our present-day myth. Hence, his conclusion:

“Jesus, the Christ, the Deliverer, Saviour, Physician of oppressed souls, has been from first to last a figure borrowed from myth.”

Professor Drews, as are the rest of us, is in the grasp of the myth. His book was originally published in the name of Jesus, it was translated and republished in the name of Jesus, and it is to-day distributed in the name of Jesus. And when reading his book one is again impressed with the authority of the myth. Like Ingersoll, he draws upon history and gives many dates, and, like Ingersoll, he is compelled to

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recognize the authority of Jesus. He uses the abbreviations "B. C." and "A. D." But frequently he recognizes Jesus in still a more pronounced way. The following is a sample of his phraseology when locating something in history:

"Seldom in the history of mankind has the need for religion been so strongly felt as in the last century before Christ and the first century after Christ."

The authority of a myth! And the myth's finger on Drews' pen when "The Christ Myth" was written!

In the preface to the third edition of his book, Professor Drews says:

"The storm which has been raised against my book in theological circles and in the press, and has even led to mass-meetings of protest in the Busch Circus and in the Dom at Berlin, shows me that I have 'hit the bull's-eye' with my performance."

There appears to be an element of egotism in this. However, one should not pass hasty judgment. Neverthe-

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less, Professor Drews evidently concluded that his "performance" had accomplished something wonderful. He modestly acknowledged that he had "hit the bull's-eye." Drews, in his prefatory remarks and throughout his thesis, makes it clear that, in his own mind, Bruno Bauer and all the other "Jesus Myth" writers had failed to "hit center." "Hitting center" is equivalent to killing. Back of the target is reality. "Shoot the bull in the eye"—old-time advice on slaughter-day. When a bull was shot in the eye it usually dropped, and there was nothing left of that bull—save a lifeless form. If language means anything, Professor Drews thought he had killed the giant myth—and, judging from the loud manifestations of joy in the radical camp when "The Christ Myth" went forth, many others thought so. But a curious thing remains to be considered. Professor Drews closed his third preface—and it was the last end of that "performance"—by signing

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his name and writing under it, "Karlsruhe, March, 1910."

"The Authority of a Myth," by a Robertson, a Smith or a Drews, would be a book worth reading!

SUMMARY

RADICAL criticism has not succeeded in proving that Jesus of Nazareth is a myth. Nor has any school of criticism ruled Him out of history. The assaults upon the historicity of Jesus have no more affected it than would feathers in the wind's whirl dent a mountain.

The less radical of the modernists admit that Jesus lived, but they contend that He was nothing more than man. Hence, Jesus the man, recognized by the New Theology as a great teacher, now stands before us.

New Theology writers give Jesus place among the world's teachers, but not all of them seem on friendly terms with Him. Now and then, a book by some one of this school is so hostile in its approach that it gives the reader an uncomfortable feeling—he almost

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suspects that the author has a personal grudge against Jesus. "What We Know About Jesus," by Dr. Charles F. Dole, is one of this type. It not only divests Jesus of deity, but indirectly accuses Him of having lacked honor and even the finer qualities of a gentleman. Dr. Dole goes beyond his New Theology brethren in many things, but he accepts Jesus as a fact, and can not, therefore, be classed as a "radical." He is radical enough, to be sure—but, judged by general New Theology standards, he is orthodox! The following statement in his book does not overreach the New Theology viewpoint:

"In the whole narrative about Jesus, there is nothing, aside from the implication of the wonder stories (which are no more wonderful than those related in Exodus and the Books of the Kings), that would lift him into a lonely uniqueness above the class of other illustrious prophets or teachers of religion."

The narrative to which this author refers is in the New Testament, and,

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therefore, not available to me. Hence, I can not even question the accuracy of his statement. But I can, and shall, call attention to an oversight upon the part of not only Dr. Dole, but that also of practically all writers of his school. They seem to overlook the fact that there is much in the career of Jesus down through modern time which lifts Him "into a lonely uniqueness above the class of other illustrious prophets or teachers of religion."

The prophets and teachers of religion to whom Dr. Dole refers, and other ancient teachers as well, still live in their teaching which has been preserved. They have each had a career down to our day, and some of them find place in high school and college. Great teachers of the past are welcomed in many schools out of which the Bible is barred by law.

Inasmuch as the New Testament is still closed, we are not supposed to have knowledge of anything Jesus did in the flesh. But there is one thing

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we know He did not do. He did not write theses on philosophy and morals and religion and send them down to our day, as did other teachers called great. If He wrote, His writing was not preserved. At any rate, nothing from His pen has ever been discovered. In this, the old teachers have great advantage. And, to make His case worse still, the critics of Jesus claim that in oral teaching He plagiarized the ancient classics. Nevertheless, a couple of questions. Where do the ancient teachers stand in comparison with Jesus? Has one of them been lifted "into a lonely uniqueness" in world progress?

Not one of the great teachers has aggressive prestige in the world. Some founders of religion hold sway in certain parts, but even there their influence is waning. As examples, Buddhism and Confucianism have flourished only in spots on the earth, and it has been repeatedly demonstrated that they can not gain hold elsewhere. More-

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over, these religions, as are all others not Christian, are losing ground. Missionaries and world-travelers tell us that in India and China and Japan—where they have been most in evidence—these religions are beginning to flee before the advancing light of civilization.

The Christian religion in concrete form remains and expands in whatever land planted. Pagan religions perish in Christian countries, but the Christian religion flourishes in pagan countries. But it is not necessary to confine one's observation to organized Christianity. Jesus is lifted "into a lonely uniqueness" the world around, outside of church. Jesus is the One unique, not only in literature and the arts, reform and world-wide ministrations of mercy and the ruling Calendar, but in all of civilization's complex progress.

Books that try to prove Jesus a myth, or a man like other men, are interesting to read—when they contain

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research, and are well written. But when the greater view of Jesus is taken, these books are comical. Such books as "The Christ Myth," "Christianity and Mythology" and "The Pre-Christian Jesus" are like paper wads hurled at Gibraltar to topple it over or pails of water dashed toward the sun to blot it out.

Ingersoll challenged God to write that Jesus was His Son across the heavens, in every language of mankind. Had Ingersoll looked up into the heavens which constitute the horizon of world life, he could have read a blazing sentence: "Jesus is more than man has ever been."

Even this sentence fails to express Jesus. It is possible to think of some man exceeding all other men in goodness and greatness. But one can not give his imagination sufficient range to conceive of a mere human being ascending so many heights as has Jesus and holding such sway as is in His hands.

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Jesus has been lifted “into a lonely uniqueness” which is beyond the comprehension of any man—“a lonely uniqueness” which, when but faintly comprehended, fills the soul with awe.

Science lets Jesus alone. Jesus is beyond the specialists. No philosopher, no psychologist, no sociologist, has explained Jesus. Jesus is inexplicable. Jesus in the world’s life is the greatest of miracles. Hence, there is only one conclusion the finite mind can grasp—JESUS IS DEITY.

THE BIBLE REOPENED

I NOW reopen the Bible, turn to the New Testament and read about Jesus, the Christ. Nor do I find it difficult to believe what I read.

“In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us.”

“God was manifest in the flesh.”

“And thou shalt call his name JESUS.”

“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”

“Christ came, who is over all.”

“Christ is all, and in all.”

Thus the references to Jesus, the Christ, run from the beginning to the end of the New Testament. Moreover, in Jesus, the Christ, can be found the fulfillment of Old Testament prophecy, the counterpart of Old Testament type and the substance of Old Testament

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shadow—criticism, *Lower* and *Higher*, to the contrary notwithstanding. The Bible is *the Book*, and Jesus has been appropriately called “The Man of the Book.” Jesus is as assuredly the center of the Bible as He is the center of time. Modern painters have made Him the major subject of art, but before their day the inspired writers made Him the major subject of the Bible. He is the soul of music, but before music was organized He was the soul of the Bible.

Criticism’s sharp spade has turned all the earth about the foundations of Holy Writ, its searchlight has flashed in every chamber and in every nook and corner, and its findings have been announced again and again. However, the Bible remains—not one of the sacred books, but *the Book*. “Nobody reads the Bible any more,” we hear on the right and the left. How do people who say this know it? More copies of the Bible are distributed every year than during the previous year, and the

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distribution is among the people of all tongues. The number of copies distributed in the United States in 1925 far exceeded the number distributed in 1924. Those who maintain that the Bible is losing out would do well to ask the American Bible Society a few questions. Accurate information is the only correct basis for an important statement.

The Bible's major mission is that of describing Jesus, the Christ. The Old Testament predicts Him, the New Testament presents Him. And the fact that the circulation of the Bible is increased each year shows that the peoples of earth are studying Jesus more and more. The Jewish author, quoted in a preceding chapter, said:

“When, several years ago, the theory was revived that Jesus never existed—that he was a myth—it only served as an incentive to the production of new biographies of Jesus.”

Every one who has read knows that the Jew's statement is true. The radicals have arrived again, with fresh

boldness, and they are declaring from the housetops that Jesus is a myth. The New Theology folk are more insistent than ever before in affirming that Jesus was only a man. The latter teaching is now in books numerous, that can even be picked up at the second-hand stores for a song; it is proclaimed from many pulpits in the homelands; it is also presented on the mission fields. Has it all dissipated the public's interest in Jesus? The tremendous increase in the circulation of the Bible can not mean that the people of the nations and tribes are better satisfied with a myth or a man than with the Anointed of God portrayed in the Scriptures. Were this so, interest in the Bible would wane—people would not waste their time reading in an uninspired book about a miracle-worker that never existed. This would be contrary to human nature. People do not revel in exploded theories. The renewed interest in the Bible indicates very clearly that the

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people are investigating the matter for themselves. They desire to see Jesus, not divested of personality or deity, but as the Bible presents Him—the perfect Man, the crucified One, the risen Lord, the world's Redeemer.

Human achievement is so rapid that the marvelous of yesterday is the commonplace of to-day. We are no longer amazed at the scientific direction of steam or electricity. The whirl of complicated machinery does not now attract our attention. The automobile is a numerous nuisance—we are ever fearing that it will kill us. The multitudes in open field to watch a man fly are assemblies of the past. The radio is no longer a novelty in the home. Even the headline, "Photography by Wireless," excites us not. Our inventors (discoverers) are constantly uncovering the powers and possibilities of nature all about us, and we have ceased to wonder at their finds. We take it all as a matter of course—it is their business to discover things

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for the rest of us. Man analyzes the earth from center to surface, he measures the heavens, he weighs the planets, he heralds the far-off coming of new stars, and he sees and describes the infinitesimal and invisible in nature. Also, he looks into the human mind and tells us why and how we think. And he explains our daily procedure—the influence of people upon people, things upon things, and conditions upon conditions. We survey the wondrous works of man and ask: What is it that he can not do? What is beyond his explanation? As we have already seen, man has never duplicated the authority and achievements of Jesus. Nor has he explained the prestige of Jesus among men. Before the tremendous and ever-increasing, onrushing, world-uplifting power of Jesus, human wisdom stands abashed.

Whence the power of Jesus? This question is without answer—save in the Bible. And the Bible answers, “God.” Does some one protest that the Bible

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answer can not be accepted, because it does not explain? Replying to this, it may be said that nothing is explained beyond the possibility of the question, "Why?" Man can harness nature and make it do his bidding, but his explanations of nature are by no means complete and satisfactory. Science has not annihilated the question-mark in any sphere. But where knowledge reaches its limit faith enters in, and we accept and proceed. The world "walks by faith" every day. Even Darwin had to bow to the Creator when he began his discourse on evolution. The Bible, however, is constructive. The inspired writers have builded the plan of the ages so thoroughly and solidly that the honest inquirer sees in it reality, and can, therefore, accept it. We see and hear and feel and know the power of Jesus on earth, and ask, "Whence?" The answers to our question in the Bible are many, but not different except in phraseology. One is in 1 Tim. 3: 16: "God was mani-

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fest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

“Preached unto the Gentiles, believed on in the world”—these statements, suggesting missionary enterprise upon the part of believers and acceptance upon the part of hearers, enable us to see in part the reason for Jesus’ ever-increasing authority. But the heart-throb of His power is concealed in the statement, “God was manifest in the flesh.” Here the supernatural begins and philosophizing ends. We look back upon Olivet and behold Jesus saying to some disciples, but over their heads shouting down through the centuries to our generation: “All power is given unto me in heaven and in earth.” The world, in many ways, hears Him, and myriads of voices sing:

“All hail the power of Jesus’ name!

Let angels prostrate fall;

Bring forth the royal diadem,

And crown Him Lord of all.”

THE WORLD'S REDEEMER

IF Jesus was not the Son of God in a sense above that in which all men are the sons of God, what was He professionally?" I asked this question of the aged minister of the All Souls' Church, Columbus, O., some years ago. "Jesus was a reformer," he replied. Another modernist explained to me that Jesus was a young religious enthusiast, that He was a keen observer of the glaring evils of His day, and that He set Himself the herculean task of putting things to rights. This view is quite common among modernists. Some disposition must be made of Jesus' career, and it is easy to affirm that He was a reformer. But when the matter is looked into a little, the reformer, in the generally accepted sense of the word, is not evident in Jesus.

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The Gospels, which constitute our only source of information about the preaching and the activities of Jesus, do not describe or portray Him as a mere reformer.

Reformers identify themselves with special causes. And if a reformer's name is preserved, it is in connection with the history of the reform he leads or aids. If Jesus devoted any considerable part of His ministry to the opposition of an evil system, the Gospels are silent about it. Moreover, a reformer is vehement in denunciation of the system he attacks. Such procedure is foreign to the Gospel account of Jesus. His denunciations of Pharisaism were emphatic, and He drove the tradesmen out of the temple. But these are incidents—they do not bulk large in the story of His life. Had He been a reformer He would have devoted special attention to at least one of the institutional sins of His day. This He did not do. He railed not against political corruption, slavery, human

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torture, stage licentiousness, child murder or polygamy.

There was a content in the preaching of Jesus that was up to His day, and is yet, without parallel. Every recorded saying of His is as a rifle-ball hitting center. Whether His utterance was original or based upon something in the Old Testament or a classic, He put something into it that sent it straight home to the human heart. He spoke with authority, which no other teacher in all history has successfully assumed. No matter what the subject He discoursed upon, there was in His message a carrying, driving, applying power all His own. No wonder the officers who declined to arrest Him said to the chief priests: "Never man spake like this man."

Jesus taught not for merely His day and generation. His teaching contains the universal and the all-time remedy for world ills.

The physician prescribes, but the application of his remedies is in the

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hands, at the discretion, of his patients. Often the patient puts his own ideas into the treatment, and complication, rather than speedy recovery, is the result. Human nature is the same the world over and in all generations. People cherish their own opinions and pit them against the advice of specialists, and confusion that retards or destroys ensues.

Back in its early history the organized church began substituting human opinion for the gospel of Christ. And to this day ecclesiasticism has taken liberties with the gospel—adding and subtracting, as human whim has dictated. This has resulted in division and strife, the retardation of Christian progress and history that is tragic.

“In union there is strength.” It is the opposite in division. Attacks from without may temporarily embarrass a worthy cause, but they help it in the long run. It is internal dissension that seriously impairs a righteous movement and long defers achievement.

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Human opinion expressed in churchianity all along the way has resulted in division and strife that have greatly hindered the progress of Christianity.

Nevertheless, the world has been so changed by the teaching of Jesus that, compared with what it was, it might be called new. This statement is confirmed by detailed reference in preceding chapters—especially in the chapter on “Reform.” The changes that have obtained in civilization are miraculous—human wisdom can not explain them. The miracles Jesus performed while in the flesh were insignificant compared with the miracles He has wrought during the past nineteen centuries.

The salutary results of Jesus’ teaching that obtained during the Dark Ages are so obscured that investigators can not enumerate and describe them sufficiently to lift them into satisfactory view. But we know that His teaching was preserved during that black period, and that it promoted

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righteous progress through the lives of all who ordered their ways in accordance with the principles it enunciates. And we know that since the passing of the night the teaching of Jesus has been continuously cumulative in permanent achievement. (Preceding chapters submit the proof.)

That Jesus is in the pulpit, college chair, current literature, legislative measures and all other cultural expedients is a fact so patent that it can not be called in question by thinking observers. However, He is often seen but dimly—even in the pulpit. The Christian religion is still greatly hampered by human opinion, division, strife and hypocrisy. The prayer of Jesus for the oneness of His followers and their sanctification through divine truth, that the world may believe, is yet only in preliminary process of answer. Hence, the apparently slow progress of the world toward the supreme standards Jesus holds forth discourages the near-sighted.

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The fundamental principles of the Christian religion have made their way to, and are cemented in, the foundations of world progress, as we have noted in preceding chapters. No department of human advancement is entirely minus Christian precept at its base. And the teaching of Jesus, in degree from small to great, is active in the private lives of teeming millions. It is a leaven bringing about change for better in every country. Hence, the inevitable conclusion that the teaching of Jesus is, in its world-wide sweep, pushing the world toward its Golden Age.

War does not signify that the Christian religion fails, neither does feud. War and feud are in the same class—the only difference between them is that of dimension. Each is the result of human failure to thoroughly grasp and faithfully apply the Golden Rule. When the Christian religion shall have been purged of all humanism—freed from every false tenet—

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and division and strife among Christians shall have ceased, then the world will rapidly learn the way of the Lord and climb to the plane of stable thinking, clear vision and tolerance, and the guns that kill will be silenced.

How long will it be until heaven shall come down to earth? I do not know. Neither do the date-setting prophets. God is in Christ "reconciling the world unto himself." He is doing this through the gospel. "One day is with the Lord as a thousand years, and a thousand years as one day."

Jesus was the giant optimist. He had no doubts. He spoke with assurance. He looked down through time and saw ultimate success. He declared that He would build His own church, and that the gates of hell should not prevail against it.

Hell has assailed the church from without and from within. But the church endures. It will in oncoming years be governed by the teaching of

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the Christ—plus nothing, minus nothing. The church of the past, though hindered by its own lack of loyalty to the teaching of Jesus, has kept Him before the world, and He has blessed the world. The church to-day, though still weighted with man-made doctrines, divided and held much in disrepute, is the world's greatest institution, and through it Jesus is preaching the gospel of everlasting peace and prosperity and happiness the globe around. And when the church shall see "no man save Jesus only," the world's eyes will be rapidly opened and it will see "no man save Jesus only."

Jesus is "the way, the truth and the life." He is the way along which the world must pass out of its wilderness, He is the truth illuminating the way, and he is the life to which the way leads.

Jesus a reformer of the long ago? No. He is the world's Redeemer. The man who concludes that Jesus came just to save him and a few other peo-

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ple has a small soul indeed, his vision is exceedingly narrow, and his knowledge of the Bible is sorely in need of repair. The New Testament, from beginning to end, stresses both personal and world redemption.

Jesus said: "I am come that they might have life, and that they might have it more abundantly." He said also: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Personal redemption is necessarily first. There must be disciples—learners—to send forth with the message of life. And the world must be brought to Jesus through the conversion of individuals.

Let it not be forgotten that "God so loved the world, that he gave his only begotten Son." A redeemed world—this is the great objective. Jesus declared Himself to be "the living bread" for "the life of the world." Again, He said: "I am the light of the world."

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Life is the antithesis of death—decay. The struggle in the mental and moral world, as in the physical, is between life and death. Jesus came that the world might have abounding life—life that pulses strong and that is victorious in every conflict. This life has already won great battles with death, as the chapter on “Reform” points out. Human torture, child “exposure,” the prostituted stage, slavery and dueling were death’s soldiers—and giants they were—out on the field battling with the world’s life. These great destroying agencies have been vanquished—they will never trouble earth again. And as the world continues to accept the abounding life Jesus offers, its victories on the great battlefield will be multiplied.

Jesus, the Christ, “hath brought life and immortality to light through the gospel.” The gospel will be victorious in every sphere of human interest and activity. “And there shall be no more death.”

INCIDENTS AND OBSERVATIONS

SOME years ago, six or eight men in a chair-car were being entertained by a young man who was on his way home from overseas. He had a pleasing personality and was extraordinarily bright. His descriptions of battles, incidents and camp life and conditions throughout France afforded interesting information. Finally, he announced that after the war Christianity would vanish. He stated, without mincing matters, that the Bible was all bosh, and that Jesus was a myth. And he averred, with the composed attitude of authority, that the war was rapidly opening the eyes of the keen men of the world to the fact that mankind had been deceived by the mercenary Roman Catholic priests and Protestant ministers.

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A gentleman of about fifty years—apparently a traveling salesman—had the temerity to take sharp issue with the wise young man, and the battle of words waxed hot for probably half an hour.

The older man frankly acknowledged that, while not a professing Christian, he believed the Bible and that he regarded Jesus Christ as the hope of the world.

The younger man replied: "My father swallows all that rubbish, but it can't be crammed down my throat."

At this point, one of the listeners asked: "Do I understand you to mean that your father actually believes the Bible?"

"Yes," laughed the soldier, "he swallows it whole!"

"Your father must be an exceptionally ignorant man," the other remarked, with apparent carelessness.

There was silence for a minute or so, and the young man's face flushed. Finally, he said: "No. My father is

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a university-trained man, and a Methodist minister."

"That makes no difference. If your father believes the Bible, he is a very ignorant man—a back number," the older man insisted.

The men who had been listening began laughing, and the young man in uniform—his face aflame—immediately withdrew from the group. The last I saw of him he was gazing through the window from his chair. I wondered then, and sometimes still wonder, what was going on in his head. Perhaps he was counting the telegraph poles.

I have referred to this incident because it affords a sample of things many self-opinionated, but misguided, people said to their friends, and to whomsoever else they found during the war who would listen. It likewise serves as a reminder of prophecies, made from modernistic pulpits and through modernistic literature, respecting the sort of preaching the public

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would demand after the war. Who does not recall the sermons and editorials and essay articles on the text, "The night is far spent, the day is at hand"? These sermons and editorials and articles eloquently told us that after the war the public would not tolerate the "old viewpoint," and that a "new gospel" would have to be framed for the "new age."

Have those prophecies come true? Are they being gradually fulfilled? These questions are answered the country over by what we call "religious conditions."

For something like three years I have traveled, sometimes continuously through several months. And I have availed myself of Sunday advantages for religious observation. My hobby, if I may call it such, has been that of hearing the preachers most outstanding in their cities and towns—and I listened to quite a number.

I happened to make headquarters in a city for about three months, and

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spent my Sundays there. The two leading churches, each ministered to by a preacher of distinction in his denomination, were special objects of my observation. One minister was liberal, the other was conservative. The liberalist preached to small audiences in a large auditorium. The conservative had capacity crowds in an auditorium of about the same size, and frequently people were turned from his door. I may have been mistaken, but I got the impression that the liberalist was the better speaker—he always displayed some oratory, something I did not hear the other attempt.

One Sunday evening I listened to a preacher nationally known as a liberalist. He delivered one of the most eloquent addresses I have ever heard—to about a hundred people. I was informed that his audiences were never large. A few weeks thereafter, on a Sunday evening, I heard a preacher nationally known for his conservatism. He preached on “The Death, Burial and

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Resurrection of Jesus," which he said were the three great gospel facts. The house was packed, and I was told that it was the usual crowd. I was also informed that his church auditorium, while not the most artistic, was the largest in the State.

There were occasional exceptions to the rule. I recall a town in which I listened to a liberalist one Sunday and to a conservative the next. The liberalist had the large crowd and the conservative the "handful." I think I figured it out correctly. The liberalist was a man of striking personality, tremendous magnetism and eloquence extraordinary. His voice was clear as a bell and musical, and he knew how to use it. The conservative had no personality, his voice was harsh and rasping, his sermon was of the scolding type, and he ranted about the pulpit. It all got on my nerves, and I naturally concluded that the people remained away because they did not enjoy being tortured.

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Usually, however, I found the New Theology type of preacher addressing small audiences and the old type of gospel preacher speaking to the larger crowds. Nor do I think the reason for these conditions far to seek. The people evidently like the old gospel, or they would go to hear the "new gospel."

When talking with New Theology folk or reading their periodicals, one is likely to get the impression that the New Theology is having tremendous sway throughout the world—and especially in America. A minister who greatly admires a certain New Theology journal, which is undenominational, said to me: "All the leading preachers and educators and informed laymen in the country take it." When in a public library the other day, I consulted the newspaper directory for 1926—just to satisfy myself about that paper. Its circulation is twenty thousand. Twenty thousand subscribers in a population of over a hundred mil-

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lion! And I have an idea that a large number of conservative preachers take that paper to keep themselves posted on New Theology doings. I have seldom been in a conservative preacher's study when I did not see it on his desk.

It is my opinion that the New Theology train is not making the speed indicated by its whistling and roaring.

At Binghamton, N. Y., I had a Saturday evening "to kill." A gentleman at the hotel suggested that I go as his guest to see "The Fool," which a noted stock company was playing at the leading theater that week. I agreed to go, and added: "We will make two more." I had never read the play, nor had any one described it to me. Therefore, I naturally expected a light entertainment—perhaps one for fools only!

I had two surprises. First, I found a large auditorium filled, and I was told that the play had drawn capacity audiences during the entire week. Second, "The Fool" was anything but a frivolous performance.

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As many of my readers doubtless know, the "fool" in the play was a young minister who accepted Jesus as the Christ and ordered his preaching and life accordingly. True, his fashionable church got rid of him because, as the bishop and church officers told him, the people did not like his preaching. However, I am emphasizing the fact that the play, in which Jesus was the predominant influence, and His gospel the burden of speech, drew the crowds. I might add that when the young minister, in argument with his bishop or church officers, appealed to Jesus and quoted His sayings just as they are recorded in the New Testament there was a profound hush upon the part of the audience, and that handkerchiefs at people's eyes were very much in evidence.

Whenever the minister justified his preaching by quoting the words of Jesus, those in argument with him called him "a fool"—even his bishop called him "a fool." He was "a fool"

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because he was old-fashioned enough to believe in Jesus, but the playhouse audience was in sympathy with him throughout the performance.

My new acquaintance—a commercial traveler—and I walked back to the hotel in silence. In the elevator, I remarked that it was a wonderful play. I shall never forget his response: "I dare say that those people got more gospel this evening than they have received at church during the past six months." He was a stranger in that city, and did not know its ministry. Nevertheless, his observation merits serious thought—it indicates a prevailing impression created by the modernistic type of preaching.

